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THOUGHTS TO YOUTH.

No. I.

*"The proper study of mankind is man."*

The knowledge of human nature, in a theological and religious point of view, is of the last importance to every human being. It is particularly so to the young. In youth we are peculiarly disposed to think well of ourselves, of those around us, and of human nature in general. This amiable foible, when not carried too far, renders us happy, contented, and agreeable. But like every thing of this kind, it has its bounds, beyond which, if it pass, the consequences are most fatal.

We know of no form in which error more frequently and more fatally creeps into the youthful mind, than under the guise of an opinion which seems to be founded in charity, viz: That human nature is not so deeply depraved, that the human heart is not so "desperately wicked," as the Bible, and as religious people would represent them. To this opinion the young are peculiarly disposed to yield. Nor is it strange they should be so disposed. As yet they have a very slight acquaintance, either with the depths of iniquity in their own hearts, or with the depraved principles and practices of the world. They have not yet had time or inclination to look much either into the one or the other. They frequently hear some pert declaimer celebrate the praises of human nature. She is a goddess which, "to be beloved, need but to be seen."—She has been shamefully libelled by fanatics and enthusiasts. "In human nature," they tell us, "there is much more good than evil, and we debase ourselves," say they, "by degrading our nature." Now all this is very palatable to youth. We would wish them all the felicities to be derived from these opinions. If they were true, and if there were no danger in the delusion, we should be silent. But the fact is, these views of human nature are not true, and their adoption is replete with danger.

They are not true. To those who acknowledge the authority of the Bible, the testimony on this subject is abundant. "The heart is deceitful above all things, and desperately wicked, who can know it. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it,

but wounds, and bruises, and putrifying sores.—The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Are those representations true, or are they false? The Christian answers, they are true; nor does he at all suppose that these descriptions of human nature are “poetic flights, or hyperbolical representations.” He believes them to be facts, conveyed, indeed, in glowing language, but in terms not intended to mislead, or calculated to bewilder. He deeply ponders the awful subject. If any doubt rests upon his mind as to the deep degeneracy of human nature; with these doubts he enters the garden of Gethsemane; he pauses in solemn awe at the spot where the Saviour lies. He sees him covered with a sweat tinged with blood.—He sees an angel kindly strengthening him in his agony.—He hears the innocent sufferer pray. Ha! what a prayer? It stands for a thousand arguments on the subject of sin.—It blasts a thousand false theories about the *goodness* of human nature: “Father, if it be possible, let this cup pass from me.” The humble inquirer has all his doubts removed, and smiting upon his breast, cries, “God be merciful to me a sinner.”

But does my youthful reader deny the authority of God’s word on this subject, and discredit the story of the garden? Is he disposed to listen to the suggestions of philosophy? To pay his devotions to human nature? To fancy that, though in reality a fallen sinner, he is still but a little lower than the angels? Let such an one be honest, and pause, and look about him. What does history say? What does observation teach him? Ha! what a humiliating lesson do the secrets of his own bosom announce to him? Did ever things accord more perfectly together than do the statements made in the Bible, the history of the world, and the feelings of the human bosom, on the great subject of man’s depravity? The portrait is entire and complete. The grand outlines were drawn by God himself. The picture has been finished in the lapse of six thousand years by the ceaseless efforts of that being who is emphatically compared to the billows of the troubled sea, which cannot “rest, but are perpetually casting up mire and dirt.”

But I am asked by my young friend, why I endeavour to induce him to think so meanly of his nature? I answer, for the very same reason that I would endeavour to convince a friend who was sick, but was not conscious of it, that he was diseased. “The whole need not a physician, but they who are sick.” I would endeavour to convince you that you are depraved, that you might seek for sanctification—that you are ruined, that you might seek for safety—that you are an heir of wrath and of hell, that you might labour to become an “heir of God, and joint heir with Christ.”

But we said above, that there is danger in embracing what are called *liberal* views, as it respects the depravity of human nature.

It is awfully dangerous, because every such scheme *leads us directly away from the cross*. It is very remarkable, that just as we exalt human nature, so we attempt to depress the Saviour. Just as

we crown ourselves, so we dethrone him. Do we make a light thing of sin? We will also make a light thing of the Saviour. Are we rich and increased in goods? It is not at all strange that we should suppose that we have need of nothing. Have we a high opinion of our own attainments, at least of our own powers? We may expect that to such Christ should appear as a root out of dry ground, having no form or comeliness.

Comparisons are invidious things, nor would we ever make them, except when the cause of truth and of piety makes the demand.—Who are they that are letting their light shine before the world, and have all along been blessing our race with works of benevolence, charity and piety? The advocates of the goodness, or the believers in the badness of human nature? They who come to the blood of sprinkling, or they who suppose they have need of no such ablution? They who daily engage in humble confession of sin, or they who thank their Maker that they are not as other men?

I wish you, my young friends, to reflect that it is an awful thing to make up a decided opinion on this subject. You dream of your sound state before God—of the perfection of your nature—of your powers of self-regeneration—of the complacency with which a holy God looks upon what you call the innocencies of youthful gaiety, and the value he sets upon the cultivations of science. A dream it is. A baseless vision it will be found to be. For our “God is a consuming fire.”

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### HORSLEY ON THE INCARNATION.

(Continued from page 10.)

“On the other hand, it were not difficult to show, that the miraculous conception, once admitted, naturally brings-up after it, the great doctrines of the atonement and the incarnation. The miraculous conception of our Lord, evidently implies some higher purpose of his coming, than the mere business of a teacher. The business of a teacher might have been performed by a mere man, enlightened by the prophetic spirit: for whatever instruction men have the capacity to receive, a man might have been made the instrument to convey. Had teaching, therefore, been the sole purpose of our Saviour’s coming, a mere man might have done the whole business; and the supernatural conception, had been an unnecessary miracle: He, therefore, who came in this miraculous way, came upon some higher business, to which a mere man was unequal. He came to be made a sin-offering for us, “that we might be made the righteousness of God in him.” (2 Cor. v. 21.)

“So close, therefore, is the connection of this extraordinary fact with the cardinal doctrines of the gospel, that it may be justly deemed a necessary branch of the scheme of redemption: and in no other light was it considered by St. Paul, who mentions it among the characteristics of the Redeemer, that he should be “made of a wo-

man." (Gal. iv. 4.) In this short sentence, St Paul bears a remarkable testimony to the truth of the evangelical history in this circumstance; and *you*, my brethren, have not so learned Christ, but that you will prefer the testimony of St. Paul, to the rash judgment of those, who have dared to tax this "chosen vessel" of the Lord with error and inaccuracy.

"The opinion of these men, is indeed the less to be regarded, for the want of insight, which they discover, into the real interests and proper connexions of their own system: it is by no means sufficient for their purpose, that they insist not on the belief of the miraculous conception—they must insist upon the disbelief of it, if they expect to make discerning men proselytes to their Socinian doctrine: they must disprove it, before they can reduce the gospel to what their scheme of interpretation makes it,—a mere religion of nature, a system of the best practical Deism, enforced by the sanction of high rewards, and formidable punishments, in a future life; which are yet no rewards and no punishments, but simply the enjoyments and the sufferings of a new race of men, to be made out of old materials; and therefore constitute no sanction, when the principles of the materialist are incorporated with those of the Socinian, in the finished creed of the modern Unitarian.

"Having seen the importance of the doctrine of the miraculous conception as an article of our faith; let us in the next place consider the sufficiency of the evidence by which the fact is supported.

"We have for it, the express testimony of two out of the four evangelists: of St. Matthew, whose gospel was published in Judea, within a few years after our Lord's ascension; and of St Luke, whose narrative was composed, as may be collected from the author's short preface, to prevent the mischief that was to be apprehended from some pretended histories of our Saviour's life, in which the truth was probably blended with many legendary tales. It is very remarkable that the fact of the miraculous conception, should be found in the first of the four gospels; written at a time, when many of the near relations of the Holy Family must have been living, by whom the story, had it been false, had been easily confuted: that it should be found again in St Luke's gospel; written for the peculiar use of the converted Gentiles, and for the express purpose of furnishing a summary of authentic facts, and of suppressing spurious narrations. Was it not ordered by some peculiar providence of God, that the two great branches of the primitive church, the Hebrew congregations, for which St. Matthew wrote, and the Greek congregations, for which St. Luke wrote, should find an express record of the miraculous conception, each in its proper gospel? Or, if we consider the testimony of the writers, simply as historians of the times in which they lived, without regard to their inspiration, which is not admitted by the adversary; were not Matthew and Luke, Matthew, one of the twelve apostles of our Lord, and Luke, the companion of St. Paul, competent to examine the evidence of the facts which they have recorded? Is it



likely that they have recorded facts upon the credit of a vague report, without examination? and was it reserved for the Unitarians of the eighteenth century, to detect their errors? St. Luke, thought himself particularly well qualified for the work in which he engaged, by his exact knowledge of the story which he undertook to write, in all its circumstances, from the very beginning: it is said, indeed, by a writer of the very first antiquity, and high in credit, that his gospel was composed from St. Paul's sermons: "Luke, the attendant of St. Paul," says Irænus, "put into his book the gospel preached by that apostle:" this being premised, attend, I beseech you, to the account which St. Luke gives of his own undertaking: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." The last verse might be more literally rendered, "that thou might know the exact truth of those doctrines, wherein thou hast been CATECHISED:" St. Luke's gospel, therefore, if the writer's own word may be taken about his own work, is an historical exposition of the *Catechism*, which Theophilus had learned when he was first made a Christian. The two first articles, in this historical exposition, are the history of the Baptist's birth, and that of Mary's miraculous impregnation: we have much more, therefore, than the testimony of St. Luke, in addition to that of St. Matthew, to the truth of the fact of the miraculous conception; we have the testimony of St. Luke, that this fact was a part of the earliest catechetical instruction; a part of the catechism, no doubt, which St. Paul's converts learnt of the apostle. Let this then be your answer, if any man shall ask you a reason of this part of your faith; tell him, that you have been learning St. Paul's catechism.

From what hath been said, you will easily perceive, that the evidence of the fact of our Lord's miraculous conception, is answerable to the great importance of the doctrine; and you will esteem it an objection of little weight, that the modern advocates of the Unitarian tenets, cannot otherwise give a colour to their wretched cause, than by denying the inspiration of the sacred historians, that they may seem to themselves at liberty to reject their testimony. You will remember, that the doctrines of the Christian revelation, were not originally delivered in a system; but interwoven in the history of our Saviour's life: to say, therefore, that the first preachers were not inspired in the composition of the narratives in which their doctrine is conveyed, is nearly the same thing, as to deny their inspiration in the general: you will, perhaps, think it incredible, that they, who were assisted by the Divine Spirit when they preached, should be deserted by that Spirit, when they committed what they had preached to writing: you will think it improbable, that they, who were endowed with the gift of discerning spirits, should be endowed with no gift of discerning the truth of facts: you will recollect one instance upon record, in which St. Peter detected a falsehood by the light of inspiration; and you will perhaps be inclined to think, that it

could be of no less importance to the church, that the apostles and evangelists should be enabled to detect falsehoods in the history of our Saviour's life, than that St. Peter should be enabled to detect Annanias's lie about the sale of his estate. You will think it unlikely, that they who were led by the Spirit into all truth, should be permitted to lead the whole church for many ages into error: that they should be permitted to leave behind them authentic memoirs of their master's life, narratives compiled with little judgment or selection, from the stories of the day, from facts and fictions in promiscuous circulation: the credulity, which swallows these contradictions, while it strains at mysteries, is not the faith which will remove mountains. The Ebionites of antiquity, little as they were famed for penetration and discernment, managed however the affairs of the sect, with more discretion than our modern Unitarians: they questioned not the inspiration of the books which they received; but they received only one book, a spurious copy of St. Matthew's gospel, curtailed of the two first chapters. You will think it no inconsiderable confirmation of the doctrine in question, that the sect which first denied it to palliate their infidelity, found it necessary to reject three of the gospels, and to mutilate the fourth.

"Not in words, therefore, and in form, but with hearts full of faith and gratitude, you will join in the solemn service of the day, and return thanks to God, "who gave his only begotten Son to take our nature upon him, and as at this time, to be born of a pure Virgin. You will always remember, that it is the great use of a sound faith, that it furnishes the most effectual motives to a good life. You will therefore not rest in the merit of a speculative faith. You will make it your constant endeavour, that your lives may adorn your profession—that your light may so shine before men, that they, seeing your good works, may glorify your Father which is in heaven."

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#### A FRAGMENT.

\*\*\*\*\* Are these facts, or do I detail an empty fiction? Did the Word become flesh, and dwell among us? Is it true, that the second person of the adorable Trinity, is miraculously united to this supernaturally conceived, this beautiful piece of sinless mortality, which I see in Mary's arms? Is it true, that the manger of Bethlehem does contain that very being, respecting whom the prophet Isaiah sung in such lofty strains? "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Is it true, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life?" Yes, friends, it is true, or Christ is a false witness.

See him, the *wisdom* of God in every word he uttered.—See him the arbiter of nature—the God of life, and the sympathizing friend. Accompany him to the garden of Gethsemane, where the scene of our text is laid. Walk by his side, as he slowly ascends the hill of Calvary, more pressed with the bitterness of imputed sin, than he was by the weight of his cross. Behold him, the first, the only being of his kind ever exhibited to the gaze of an adoring and admiring universe. The work to be effected is grand; the means employed, and the immediate agent who is to wield those means, are equally grand and magnificent. Look upon the cross. See the hand that placidly yields to the nails that infix it to the cross. It is the very same hand that stretched out those heavens that are now gathering darkness and amazement. The power that is now feebleness itself in the hands of ruffian malice, is the same that laid the substantial foundations of that earth, which now quake and tremble and sympathize with its expiring Maker. The tongue that said upon the cross, “I thirst,” is the same that commanded, and all things stood fast. “O the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out.” The scene that we are now contemplating was not exhibited in a corner. The tragedy was acted on the great theatre of the universe. It was for the benefit and instruction of every subject of God’s moral government. Myriads of angels were there. Those heavenly hosts retire from the scene. They wing their way back again to heaven. They look upon the throne of the great I AM, and they behold an effulgence there they never beheld before. They bow still lower before that God, respecting whom they have just had a practical demonstration of the high and awful truth: “Thou art of purer eyes than to behold evil, and canst not look upon iniquity.”

The day on which the Saviour was crucified, we have no doubt, formed a new era in the government of the great Omnipotent. God governs angels, he governs every intelligent being by the agency of means. Although the throne upon which he sits, as it respects himself, is incapable of being either strengthened or weakened, elevated or depressed; yet the empire he sways over moral agents, is the result of moral measures, and as it respects his creatures, may be augmented or diminished. We do know, that among some of God’s subjects, his authority was despised, and rebellion was the result. This rebellion, though it approached not the throne of Jehovah, doubtless gave a momentary shock to those principalities which kept their first estate.

It is highly probable the rebellion of angels did not take place long before the creation of this world in its present form, and the origin of the present race. And it is equally probable, that the first exploit of the prince of darkness after he had lost all hope of regaining heaven, was the seduction of our first parents. Angels have rebelled, man has revolted. A new bond must be given to the divine government, a more awful sanction must be thrown around

the divine law, rebellion must be stopped. It cannot be stopped by the exercise of naked power. The sovereignty of God over his moral creatures, can never be the sovereignty of mere power. It is the sovereignty of intellect and of conscience, it is the result of moral motives directly applied, but applied upon moral principles. Hence the necessity of the incarnation of the second person of the adorable Trinity; that a higher sanction might be given to the divine law, in the obedience and sufferings of so extraordinary and dignified a person, than could have been afforded by the interference of any merely created being. The law of earth, with slight variations, is the law of heaven; the law of man is the law of angels.—Its principle, its essence, is LOVE. This law had been violated by man. It had also been violated by angels. But he took on him the seed of Abraham. Under this law Christ must be born, to it he must render his obedience, subjecting himself to its penalty. "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." New objects are to be effected by this new and stupendous arrangement. A world is to be saved. The church is to be redeemed, not with corruptible things, as silver and gold—"but with the precious blood of Christ, as of a lamb without blemish and without spot." All this is to be done in such a way that a blaze of burning justice is to issue from the throne of God on every side. Rebellion must be stopped. It was stopped, and among the higher order of intelligences, stopped forever, by that dreadful frown which covered our world with darkness from the sixth hour till the ninth.—It was stopped when the awful sentence was executed: "Awake, O sword, against my shepherd, smite the man that is my fellow, saith the Lord."—It was stopped when he "made him to be sin for us, who knew no sin"—when he bowed his head upon the cross, said, "it is finished, and gave up the ghost."—It was stopped, when rising from the grave, he ascended to his Father, and to our Father, and is ever beheld, even to the frontiers of Jehovah's dominions, sitting at the right hand of the Majesty on high, having led captivity captive; and who is heard saying of himself: "I am the first and the last, I am he that liveth and was dead, and behold I am alive forever more, amen; and have the keys of hell and of death." \*\*\*\*\*

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FROM THE RELIGIOUS REMEMBRANCE.

#### OBITUARY.

DIED, at Princeton, New Jersey, on Thursday the 21st of February, in the 26th year of his age, Mr. JAMES B. TURNER, a native of Kentucky, and a student in the Theological Seminary of the Presbyterian Church.

This excellent and promising young man had received his ac-



demical education in his native state; and had left the society of his friends, near two years and a half since, for the purpose of pursuing his studies in the Theological Seminary in Princeton, with a view to the gospel ministry.—Here he greatly endeared himself to his instructors, and fellow students, by the most amiable and exemplary deportment; and made such proficiency in the culture of his talents, and in the attainment of knowledge as, in the estimation of all his acquaintance, marked him out for much usefulness. He was considerably advanced in the last year of his course in the Seminary; had nearly completed his trials for licensure before the Presbytery; and expected, in a few months, to return to his family and friends, as a preacher of that Gospel of the grace of God, to which he had devoted himself, and the influence of which he so happily exemplified in his own spirit and character. In these interesting circumstances, it pleased an all-wise and sovereign God to arrest him by disease, and after a rapid and painful illness of about six days, to translate him, as is confidently believed, to a better world.

Seldom, indeed, is the pen of christian affection called to announce the decease, or to record the worth of a more sincerely beloved or lamented youth than of him who is the subject of the present article. His Creator had endowed him with intellectual powers, with justness of judgment and taste, and with a pleasantness of elocution, which promised to qualify him for highly acceptable and valuable services in the church. His amiable and dignified manners conciliated the respect and love of all who became acquainted with him; and his humble, fervent piety shone with a serene, steady, and attractive lustre. In his early death many precious ties have been severed, and many fond hopes disappointed; but the ways of a sovereign God are as wise and righteous, as they are mysterious: and there is no doubt, that the loss of his friends and of the church, is his everlasting gain.

In his last illness, the power and value of religion were conspicuously displayed. He had seasons, indeed, of doubt and darkness. But his language, even during these painful seasons, plainly evinced how precious the Saviour was to his heart, and where all his hopes were placed: and before the scene closed, he was enabled to triumph over the last enemy, and to rejoice in the hope of the glory of God.—“*Let me die the death of the righteous, and let my last end be like his.*”

His funeral was attended on the Saturday morning following his decease. An appropriate and solemn sermon was delivered on the occasion, by the Rev. Dr. Alexander. The students of the college united with his surviving and mourning associates of the Seminary, in paying respect to his memory; and the presence and aspect of a large assembly, evinced how deep an interest was taken in his character by those who knew him.

Our readers will doubtless be gratified by being informed, in addition to the above, of a few particulars relating to the closing

scene of our departed brother. For the following we are indebted to letters written by some of his fellow students.

On Monday afternoon previous to his death, Dr. Alexander, having prayed with him, asked him, if he had any thing to say to his brethren before he departed. He spoke several times, mostly in prayer, desiring that he might have brighter and yet brighter manifestations of the presence of Christ. Then addressing his brethren, he said, "I expected to preach the gospel, but my Master has not——" Here he paused, and then proceeded, "But do you preach the gospel, and make up for my deficiency." On Tuesday evening and Wednesday he revived, and hopes were encouraged of his recovery.

On Wednesday night he said to his companions who sat up with him, "Why don't you pray, brethren?" They told him that they did pray for him. He said, "Don't rise from your knees, but pray mightily to Jacob's God—to Abraham's God." On asking him if he was at peace in his mind, he nodded his head—shortly after, he said, "I fear." Being asked what he feared, he said, "I fear I shall be a cast-away." It was only occasionally that he was afflicted with doubts. Many of the promises in Scripture were recited to him, and he was asked whether it was not his ardent wish to live with Jesus through eternity. He gave a most expressive smile, but was not able to speak.

In the morning the brethren all assembled in his room to witness his last moments. They sung a hymn whilst they contemplated their languishing brother on the confines of the eternal world. Dr. Alexander told him, if he had any thing to say, his brethren were now around him. He said, "Very little, my dear brethren, I do not enjoy quite so much light as I could wish. I charge you to live nearer to God than I have lived; and I pray that God would bless your labours to the pulling down of the kingdom of satan." Just before his departure, he said, "Give me the Word of God." He took it in both hands, and held it up to One whom he had in his eye, saying, "Now, Lord, this is the Word on which thou caused me to trust." Shortly after, he took leave of the professors in the most tender and affectionate manner. And then to his physician he said, "Farewell, dear Dr. V——; I thank you; I love your soul!"—After this he lay still for some time, and broke the silence by shouting in an almost supernatural voice, "Glory! Glory!" O, it was glorious, (says one one who was privileged to be a witness of this profitable scene,) to see death disarmed of his sting, and the grave of its terrors; and to hear a poor sinner, who had lately feared he should be a cast-away, shouting "Glory! Glory!" He had clung to the world, but now he was anxious to spread his sails, and speed his way. As if astonished at his former preference, he seized the hand of his weeping physician, and exclaimed, "O, Doctor, I was so anxious that you should keep me alive!" But it was the Great Physician that now engaged his whole soul.—"O, my Jesus! O, Jesus!" were his last words, uttered with a smile sent down from

heaven. Upon that dear name he loved to call in life; and upon that he exhausted his strength in death. "Could any but Jesus," he exclaimed, "make this a pleasant place!—Sweet Jesus."

The following remarks respecting the death of Mr. Turner, are from the pen of one of his fellow students. We hope they will be read with interest, particularly by the young: as they portray the last moments of a youth known to many of you, and have been drawn up by another youth, also known to you, and who is ardently devoted to the cause of christianity, and particularly to the interests of the young. They are extracted from a letter addressed to a near relation of Mr. Turner's, and one who had measurably adopted him as his own child.

*Ed. C. Register.*

It was the dying request of our dear sainted brother, that I should address you on the subject of his death—his feelings, &c. And now, my dear sir, that I am allowed to discharge this little service for our brother in glory—I scarcely know, in dwelling on the events of his death, whether there is most reason to weep or to rejoice. If a triumphant passage to the bosom of the Saviour, be, to surviving friends, a true ground for joy and thanksgiving—if "the dead who die in the Lord are indeed blessed"—if it be indeed *far*, yes, unspeakably better to be absent from the body and present with the Lord—then are we not only permitted, but commanded to rejoice. And perhaps to holy and happy beings, the wonder would be, not that our God should remove from us those who are distinguished for their qualities for *living to his glory* here, but rather that he should not take into his immediate presence, even sooner than he does, those who are prepared most fully to enter and enjoy it. Yet we had *high*, and well-founded hopes, that if spared, our brother might have been eminently useful. And we feel that we have *suffered* in the bereavement along with the whole family of Jesus. But to yourself it comes, not only with all these, but many other considerations of a personal and peculiar kind, in which we sympathize, but can never enter with you (in all their sacred extent) into their force and their true *import*. In our case we feel that many, and the tenderest ties have been burst, and that there may have been no little amount of *evil* in the reluctance with which we yielded our brother to his Lord. And we have the greater reason, therefore, dear sir, to feel with you in this bereavement. I trust and believe that you have even already found reason to rejoice in the sovereign reign of God over our inestimable brother's continuance below. And I am persuaded that there was in the circumstances of his blessed death, a *power of truth*, a reality and glory of grace, a triumphing over death, and a testimony so strong, so eloquent, to the glory of God, that even a long life may not have done so much for the Redeemer's cause, as this single scene.

In the earlier stages of this violent attack, his soul was sometimes

partially deserted of the Saviour's face. Doubts and concern, such as are generally the accompaniments of any degree of christian faith, short of a full assurance, on such occasions, for a season harassed his mind, and agitated his feelings. But the sweet and bright beamings of that countenance whose light is ever lifted upon his people, in the last *great conflicts* were not withheld from him. He often cried out, "Oh! for more light!" but still trusted, and even triumphed in what he had. For two or three days previous to the morning of his death, he seemed to cling to life with strong desire, for the great object to which he had devoted himself—the *preaching of the gospel to lost sinners*. While the fluctuation of the disease in any degree encouraged the hope of his recovery, he seemed desirous to live for this glorious and blessed work. Yet when he found that his Master had differently ordered, he meekly bowed his head to death, and (in his own expressive words) exclaimed, "Just as thou wilt, dear sovereign Saviour."

About eight o'clock on Thursday morning, (two hours before his death) he seemed to anticipate the struggle that was approaching, and there was an unusual earnestness and emphasis in every thing he said. He requested the brethren who were with him (5 or 6, I think,) to pray; also his physician. They kneeled in silence,—*"Pray aloud, brethren, pray, Doctor."* They obeyed, and one of them prayed aloud, and then the Doctor. Before they finished he burst out in rapturous praises: "Thanks be to God for his mercy and love, for they are overflowing, and that overflowing comprehends me." After this (at his request, I think,) we sang "Jesus can make a dying bed," &c. and, "O if my Lord would come and meet." Soon after, Dr. Alexander came. He reached out his hand, and said, in an earnest, hurried tone, "Say what you have to say to this dying soul, who is trying to cleave to Jesus." The Doctor proceeded in a strain suited to the solemn occasion. His smiles indicated his feelings. After a pause, he said, "Doctor, I want you to pray for me, I want you to pray to my Jesus, after you have done talking." The Doctor proceeded: "You are not afraid to commit your soul into the hands of Jesus, and to rely on his promise?" *"Not at all."* "And he has promised to go with his people through the dark valley and shadow of death: His grace shall be sufficient, he will raise their sleeping dust."—"Bless his name!" and through the conversation and prayer he continued his ejaculations.

We had no doubt, but to die would be infinite gain to him. But we had not yet seen the full manifestation of the Saviour's power in disarming death of its sting, or the force of his terror. Therefore the dying saint was continued a little longer with us. Now the time did come; Jesus visited him more fully than ever, poured a flood of that light for which he had so much longed and prayed, into his soul, and filled it with his glory and fulness. Lifting up his feeble hands, he shouted, "O, Glory! Glory!" Never did my eyes behold glory so rapturous and full. It was heaven let down to us, and we could scarcely tell whether our brother was on earth or in heav-



en. The last words he uttered were, "O Jesus, O my Jesus!"—and sweetly fell asleep in Jesus.

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AMERICAN EDUCATION SOCIETY.

*Extract of a letter from Rev. Prof. PORTER, to the Editor of the Boston Recorder, dated*

*Savannah, April 26, 1822*

Dear Sir—Should you think that the following letter, or part of it, will be useful in the Recorder, I presume the respectable writer will not be displeased at its insertion, though certainly he did not anticipate such a disposal of it. The fact that a layman, far in the west, enters spontaneously into the views of the American Education Society, and reprints one of its documents at his own expense for gratuitous distribution, shows that the object, when correctly understood, commends itself to intelligent and benevolent men, even in those remote parts of the country where the operations of the Society, and its bearings on the best interests of men, have hardly begun to be felt. The directors I am sure will hail with pleasure a fellow labourer, so disinterested and cordial in promoting the same cause in which they are engaged. For myself I must say that amidst all the inadequate views, and the apathy, even among Christians, which benevolent enterprises have to encounter, every fact like that just mentioned, exhilarates my spirits, and gives me strength for new efforts. My visit at New Orleans filled me with solicitude for that interesting country, which is destined to hold so important a rank in the progress of our great and complex republic. But until a supply of able ministers can be obtained, it is devoutly to be hoped that pious and active laymen will hold possession of the ground; so that this *world in the west*, with its growing population, and its commercial towns, rising, as by enchantment, into wealth and importance, will not be left without the sanctifying influence of Christian institutions.

*Letter from Samuel Postlethwaite, Esq.*

*Natchez, 11th March, 1822.*

REV. E. PORTER,

Dear Sir—I duly received, on the 4th inst. your respected letter of the 7th February, written at New Orleans,—and regret we had not the pleasure of seeing you at this place. The excellent pamphlet which accompanied your letter has been carefully spread abroad, and one of them as far as the Wachita. Of the printed address I had one hundred copies struck off, in the same form, and returned to me to-day. A part of these I have directed, and hope in a little time to direct the whole number, so as to reach as many respectable men, as widely scattered throughout the state as possible,

At the close of each address, I have added, "Any monies confided to my care, for the use of the American Education Society, will be faithfully forwarded to the Treasurer." Some of the seed thus scattered will no doubt fall on stony places, and some among thorns; but I do not despair that other portions of it may bring forth fruit, and will be glad accordingly.

I am, Rev. and dear Sir, your very respectful and obedient servant,

S. POSTLETHWAITE.

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### REMARKS ON ABYSSINIA.

*To the Editors of the Jewish Expositor.*

Gentlemen—In your last number, p. 336, your correspondent says that the interesting country of Abyssinia should now meet with great regard from the Christian world, and mentions Bruce's account of the queen of the South (or Sheba, as it is called in the bible) having had a son by Solomon. I have often wondered that this most interesting country to the race of Israel, and Bruce's account of it, has never been mentioned before in the pages of your Jewish Expositor. Bruce says, that the queen of Sheba had a son by Solomon, who was called Menileck, or Menilech, by his mother, but he was called David by Solomon. This prince Menilech was, during his infancy, nursed by his mother, but when grown up was sent to Solomon to be educated, and when he returned home to Abyssinia, there went with him many of the princes and great men of Judah, also Azariah, the son of Zadoc, the high priest. After the death of his mother, this prince Menilech ruled over the Abyssinians, and he being educated in the Jewish religion, all his subjects became converts, and professed that religion till the year 333 of Christ, when a Greek Christian, navigating the Red Sea with an intent to go to India, and having with him two adopted sons to whom he had given a good education, were wrecked on the Abyssinian coast; the old man was killed in a skirmish with the natives, the young men were made prisoners; one of them, named Prumentius, being a youth of great abilities, was made preceptor to the young prince of Abyssinia, and when first introduced to the prince, he found him reading the Psalms of David, and he persuaded the prince to become a Christian, and all the Abyssinians followed the example of their prince, and became Christians, (so that Christianity has been professed in Abyssinia near 1500 years.) There were at that time a great many Jews in Abyssinia, who refused to abandon the religion of their forefathers, so assembled together on the mountain of Sammen, and chose themselves a king of the tribe of Judah, and of the race of Solomon; the name of this prince was Phineas, and from him their sovereigns are lineally descended. The race of the high

priest still continues to be priest to the Jews in Abyssinia, the genealogies of both kings and priests being preserved there with great care. So that the prophecy delivered by Jeremiah in his thirty-third chapter, respecting the race of David and the Levites, has never been forgotten by the Lord, but has been exactly verified.

The race of Solomon by the queen of Sheba continues to reign over the Abyssinians, the records of which country are carefully preserved. Bruce enumerates the names of all the kings, with the time they reigned over the Abyssinians, ever since the time of Menilech, the immediate descendant of Solomon, so that the king of the Jews in Abyssinia, and the king of the Abyssinians, are both descendants of Solomon. The number of the Jews in Abyssinia are about one hundred thousand; the ensign of the Abyssinians is the Lion of the tribe of Judah. Peter Heylyn, who wrote his Cosmography in the year 1637, one hundred years before Bruce was in Abyssinia, says, that the Ethiopian emperors conceive themselves sprung from Solomon and Maqueda, the queen of the south, and that the arms of this kingdom are the same with those of the tribe of Judah, which are, a Lion rampant in a field Or, and that the motto of them is to this effect; the Lion of the tribe of Judah shall overcome.

The prophet Jeremiah, chapter xxxiii. 17, says, "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the priests of the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, 'Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, my priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me. Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them.'"

It is generally supposed that the race of David and the race of Aaron are not now to be found, and that their genealogies are lost; but if we believe the prophet Jeremiah, that is never to be the case; and as the seed of David is destined by the Lord to reign over the united kingdoms of Israel and Judah, whenever it shall please the Most High to restore them to their own country, it is a most wonderful interposition of Providence to preserve this seed pure and unmixed with other nations in a remote corner of the world till God's appointed time, so that no dispute shall arise who shall be

king when the whole race of Israel shall be called to the land of their forefathers.

The prophet Isaiah, chapter eighteenth, says, that "a present shall be sent from Ethiopia to the place of the name of the Lord of Hosts, the mount Zion." Is not this kingdom of Jews to be the present? No nation beside Ethiopia or Abyssinia, can send so valuable a present to mount Zion.

The royal Psalmist says, "the kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts." Ps. lxxii. 10. "From beyond the rivers of Ethiopia, my suppliants, even the daughters of my dispersed, shall bring mine offering. Behold, at that time, I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."—Zeph. iii. 10, 19, 20.

The eighteenth chapter of Isaiah is thought by some commentators to contain an obscure prophecy, but some things having been lately made known in this country, it appears now very clear. The prophet, addressing the country, says, "Ho, land! shadowing with wings, which is beyond the rivers of Ethiopia. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled. All ye inhabitants of the world and dwellers on the earth, see ye when he lifteth up an ensign on the mountain, and when he bloweth a trumpet hear ye. In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose lands the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion."

I am, &c.

C. HALL.

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### PRESENT STATE OF THE JEWS.

A writer in the *Boston Recorder* has given an interesting account of the condition, character, and prospects of this degraded class of people. He treats,

1. "Of their condition in the several countries where they are scattered." From this statement it appears that a sufficient number of Jews now exist in the world, to form a respectable and powerful nation. More or less of them are found in nearly all the Asiatic countries. In Cochin, in countries about the Caspian, in the provinces near the



Indus, in Arabia, and in many other places, they are numerous. In Turkey alone their numbers are said to amount to a million. Here, as well as in Arabia, and all Mahometan countries, Jews are held in universal derision. In the Barbary States, where half a million reside, and even in the interior of Africa, among the most uncultivated tribes, they are looked upon with contempt, and are considered the "offscouring and refuse in the midst of the people." Christian nations, and especially protestants, treat their Jewish subjects with more lenity. In the Russian empire are two millions of Jews, and Alexander is taking every measure to meliorate their condition. In Prussia, Denmark, Germany, and Holland, they are not oppressed as in former times. Spain and Portugal continue to persecute them with unabated rigour. Poland is denominated the Jewish paradise. It is the seat of their literature—the place where most of their Rabbis are educated. In France they have obtained the rights of citizens; in England they enjoy every privilege enjoyed by dissenters; and in the United States they are unmolested in the enjoyment of all the rights of freemen.

2. *Their character.* Notwithstanding the dispersed condition in which the Jews have remained eighteen centuries, the cruel laws which have been enforced against them, and the bitter persecutions which they have endured; notwithstanding they have been "a reproach and a proverb, a taunt and a curse in all places," they remain a *distinct people*. While other subjugated nations have lost their existence, and are known only in name, the Jews retain the peculiarities of their national character, and keep up the separating wall which divides them from all other people. A sort of pride, which attaches them to the rites and ceremonies of their fathers, and prevents them from intermarrying with other nations, is directly calculated to preserve undemolished this middle wall of partition.\* Their *education* also is different from that of all other nations. The Talmud, which consists of fourteen ponderous folio volumes, constitute their principal study from childhood; other studies are considered as interfering with religion, and consequently are not encouraged. *Their manners of life*, likewise, in many respects, form a peculiar trait in their character. They are averse to labour, extremely avaricious, disposed to overreach, defraud, and use all possible arts and intrigues to procure wealth. Where opportunities are enjoyed, they generally become rich, and when they are doomed to poverty, they choose rather to gain a living by begging and theft, than by honest industry. Their children are

\* Is the above remark entirely correct? Is it not contradicted by all that we know of the philosophy of the human mind? What should attach the Jews more strongly to their "rites and ceremonies" than other people? Why should they be less disposed to intermarry with other people, than other conquered nations have been? That these are facts cannot be doubted. But the writer of the above remark seems to have attributed them to a wrong cause, at least he has not assigned the true cause. I am disposed to think the history of the Jews in these respects, presents to us little less than a continued miracle; of which God has made, and will still make great use, in the dispensation of his grace. It is the fulfilment of that prophecy: "Israel is as scattered sheep." *Ed. C. Register*

objects of pity. At the age of 13 the protection and support of the parents cease, and the children are cast upon the mercy of a pitiless world. In this forsaken condition they often beg from door to door, and whenever opportunities present, they resort to pilfering, in order to satisfy the demands of nature.

*"Their attachment to the land of their fathers."* This remains strong and unshaken.—Their long dispersion has scarcely weakened their love for their once happy land, or diminished their hopes of being again restored to the enjoyment of its fruitful soil. They confidently believe that the long expected Messiah will soon appear, will restore them to ancient privileges, and bring all nations to bow to his sceptre. Consequently, they regard all other religions with contempt; but the Christian religion and its founder, receives the most decided marks of their enmity and malice.—Against the reception of such a religion they are strongly fortified by pride; and therefore the Rabbis take the greatest precautions to prevent the Jews from embracing it. Every method is used to inspire the children with an inveterate hatred to the very name of Jesus; and those parts of their own Scriptures, which refer to the Saviour, and the New Testament, are as much as possible kept from their view.—If after all these precautions, a Jew embraces christianity, he is treated with the greatest severity. All the relations of life, however dear, are dissolved, and the apostate is forever banished from the society of his friends.

*"Their religious character presents a picture gloomy indeed to the eye of christian hope."* Judaism, as to its spirituality, is little better than the grossest paganism; and nothing can be said to remain of their ancient religion, but useless, and worse than useless, rites and ceremonies. The worship of the synagogue is attended with the greatest absurdities. While the Rabbi is offering up his prayers in Hebrew, the multitude are engaged in their customary traffic, and the children in their usual sports. It is evident that they have no conception of that spiritual worship which God requires.

3. *"Efforts now making to improve their character."* These originated in foreign missions." In consequence of the exertions of the London Missionary Society, a society was formed in 1809, called the *London Society for promoting Christianity among the Jews*. The exertions of this Society soon drew the attention of other nations to this important subject. The *Allied Sovereigns* thought it not unworthy of their notice, and consequently measures were adopted to meliorate the condition of the Jews, by the abolition of unequal laws, in their respective kingdoms. The efforts of this society have been greatly extended—it has translated the New Testament into the Hebrew language, and by its faithful missionaries, is disseminating it among the Jews in almost every nation.—Other societies and individuals are acting in concert, and the christian world seems to be awaking to a sense of their obligations to furnish the descendants of Abraham with the Gospel, and to bring

them within the pale of the christian church. It is not calculated, however, that very great success will immediately attend their labours. Jewish prejudices are not at once to be removed. Sovereign grace can easily accomplish the greatest work, and that grace has already been made effectual in bowing the will of many stubborn Jews. Another important fact is, that the opinion of many good men respecting them, has been materially changed within a few years. Those who were formerly inclined to despise them on account of their vices, now look upon them as deserving objects of christian charity. Thus the way is rapidly preparing for more extensive missionary exertions; a door is opening through which the missionary can approach them, and meet a friendly reception. This will be seen more fully in the following extract:—

*“Their prejudices against the New Testament are giving way.—* This is owing to its translation into the Hebrew. When presented in that language which every Hebrew venerates, it seemed at once divested of all that rendered it hateful. It excited the curiosity, and gained the attention of the learned. It was received and perused by multitudes, and by those too, who would have regarded it, in any other dress, as an abomination. This paved the way for its admission into the humbler walks of life, in languages intelligible to all. Five years since, it was with extreme difficulty, that the New Testament could be placed in the hands of a Jew. Now the Missionary is thronged with Jews eager to receive the precious treasure.”

From the perusal of this account, of which we have given a faint sketch, we are led to make a few additional remarks. And may we not inquire in the words of the apostle: “For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead.” The reception of the Jews into the christian church, will doubtless constitute one of the most important events, which the annals of her history will convey to future ages. This event will likewise have a direct tendency to invigorate and increase the efforts of her Gentile members.—Every accession to the church has this tendency, but the reunion of this large branch, which has been so long separated, will, on many accounts, have a peculiar effect. The complete fulfilment of a prominent class of prophecies will then be accomplished.—And, as the fulfilment of prophecy is one very fruitful source of consolation to the church, and one of her strongest weapons of defence against the influence of sceptical infidelity, we have reason to believe, that the fulfilment of a prophecy so distinctly marked, will greatly strengthen the friends of Christ and weaken the powers of darkness.

The Jews, when brought together into the Holy land, will possess peculiar advantages for spreading the Gospel, and for bringing in the fulness of the Gentile nations. They will be situated in the very centre of the eastern continent, and will possess many

facilities for communication with all the maritime parts of the world, which but few other local situations can afford. They will doubtless bring to the land of their fathers much wealth, and will be characterized as a people ardently devoted to the cause of Christ. They will "look upon him whom they have pierced, and mourn for him, as one mourneth for his only son." And as the spirit of missions is the true spirit of the Gospel, they will be warmly attached to this work. We have reason to infer this from the character of those who have already embraced the Gospel. And having been inured to trials, and persecutions, and sufferings of every kind, they will be prepared to endure the fatigues and privations of a missionary life. Another advantage, which will not be the least important, will arise from their knowledge of the various languages. They generally possess a knowledge of the Hebrew, and they will, when collected, bring with them all the principal languages of the world. Thus they will be qualified, without spending years to learn a difficult language, and without a miracle, as on the day of Pentecost, to preach the Gospel to every tongue, to every kindred, and to every people. In this they will be greatly assisted by an acquaintance, derived from experience and observation, with the manners and customs of all these nations, and will therefore be prepared, in the sense of the apostle, to become all things to all men. If these remarks are correct, may it not be a suitable subject for inquiry, whether far greater exertions are not required in behalf of the Jews; and whether they do not present a field for christian enterprize with the fairest prospects for useful labour?—*N. H. Repository.*

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FROM THE CHRISTIAN OBSERVER.

#### WESLEYAN MISSIONARY SOCIETY.

FROM the last Report of the Wesleyan Missionary Society, we shall select a few interesting notices of the benevolent exertions of that indefatigable body of Christians, among the natives of Ceylon and the Black and Coloured population in the West Indies. The Wesleyan Methodists have missions in various other places; but these are by far the most important and extensive scenes of their labours.

*Ceylon.*—The Missionaries say—"Only a few years back, there was hardly any thing to be seen like a church or place for Christian worship in the whole of these districts, except here and there a few old churches in ruins, covered with jungle, and almost hid from the eye of the traveller. But now a person making a journey, for instance, from Colombo to Galle, nearly 80 miles, has his attention continually attracted by the appearance of our school-houses, or little native churches, which frequently present themselves in



the most unexpected manner. Some of them are situated on little plains: some under majestic shades of the large cocoa-nut topes; others in vallies, surrounded by the most beautiful scenery; others, still more aspiring, are raised upon the summits of hills, and lift their humble roofs just above the tops of the neighbouring trees, sufficiently high to tell the traveller, Hither, also, do the tribes repair to worship Him who governeth all things, and liveth and reigneth King for ever. And does not God approve of these little sanctuaries which are rising up, and are dedicated to his name?"

The number of the schools amounts to 86, and the children instructed in them to 4908. The following may serve as a specimen of these establishments:—

"The average attendance in our school (the Colpetty) is from 100 to 120; a calculation which we take from the daily return of numbers in the school. Out of this number, 46 boys and 13 girls can read very well in the English Testament; 62 boys and 23 girls can read the new version of the Singhalese Testament; most of the boys write their own language on the Ola, or, more properly, the Talipot, leaf; 52 of the boys and several of the girls write copies, in English, on paper. Their aptness in this respect, exceeds any thing we usually see in European children.

"The little girls in the female Colpetty school would be a credit to any school, even in England: a stranger, first going into it, would hardly suppose them the children generally of the poor labouring natives. The few clothes they have on are always remarkably clean and neat. They have imbibed ideas of decency and female modesty which are not common to the native women. Several of them read very fluently both in the English and Singhalese Testaments. Such advancements in the female part of the population of this country, promise the most happy results."

In the account of the New Bazar School it is remarked—

"We have the children of six schools at the Mission-house every Sunday forenoon, at 10 o'clock; and it is pleasing to see the great regularity, both of the boys and girls of this school, in their attendance at the public worship of God. Many of their parents, and some of their neighbours, who previously to the establishment of these schools, knew no more of Divine things than mere irrational animals, regularly attend with the children at the house of God, and begin to give pleasing hopes of their being soon brought to the knowledge of Christ and his salvation. The serious part of the scholars are much afraid of breaking the Sabbath, and are very desirous to keep it holy."

*West Indies.*—This field of the Society's missionary labours has been of late considerably enlarged; and, in the last year, not less than 1935 members, almost exclusively Negroes and People of Colour, were added to the Wesleyan connexion; making the total number in the colonies 23,090.

The Committee remark—"As the plan on which our missionaries to these islands proceed, in order to convey the knowledge of Chris-

tianity to a class of people so generally ignorant of all religion as the slave population in the West Indies, may not be sufficiently understood by many of our subscribers; and as in the present improving state of opinion, as to the advantage of missionary labours, both in the islands themselves, and among many persons connected with them at home, the most explicit information on our part seems to be called for; a brief sketch of the manner in which our West India Missions are conducted may here have a proper place.

"All the missionaries are sent out from this country, after having undergone strict examinations as to their character and qualifications. To each one of them a copy of instructions is given; some of which are general, and others relate specially to his conduct in the West India Mission, and to obey these instructions every missionary solemnly pledges himself before he is sent out, and the continued observance of them is the condition on which he is employed. At most of the mission stations two or more missionaries are placed, no solitary station being allowed if it can be avoided. One of the senior missionaries is appointed the superintendent of the rest, and his business is to direct their labours, to see that his colleagues obey their instructions, and to report all proceedings regularly to the Committee. The missionaries from the different islands assemble once every year; at this meeting the moral and religious conduct, and the diligence of every missionary, without exception, are solemnly investigated and recorded.

"The allowances to the missionaries are regulated so as to afford a competent but moderate provision; and no missionary raises any money by collections, or otherwise, for his own benefit. Such of the Negroes as have it in their power, in many places, voluntarily contribute a small weekly subscription to the support of the mission, and thus acquire an interest in it which they would not otherwise feel; and collections are statedly made in the large chapels in the towns, to which the Whites and Free People often contribute liberally; but the whole of these sums (which in the larger societies, as Kingston in Jamaica, St. Kitts in Antigua, and a few others, go far to support the mission, but in the smaller societies are but trifling in comparison of the expense) are paid into the hands of stewards regularly appointed, and are accounted for to the Committee in the minutes of each district meeting. Where nothing is raised on a station, the mission fund bears the whole expense.

"The specific object of the West Indian Mission," continues the Report, "is the Christian instruction and conversion of the Negroes and People of Colour, among whom vice, in all its disgusting forms of uncleanness, polygamy, drunkenness, and barbaric revellings, equally prevailed; and, on a Christian soil, and under Christian masters, the Negro remained ignorant of our God and Saviour, of Christian worship, morals, hopes, and consolation. Notwithstanding this, there is a teachableness in the Negro character; a readiness to fall under the influence of a White person who approaches him with affection, concerns himself about his welfare, and offers

him instruction. This circumstance, whilst it renders the reproach that we have not done more for their moral recovery less capable of palliation, forms the ground of the most enlarged hopes as to the future. Scarcely is there a place where our missionaries have attempted to establish a mission, in which, notwithstanding all the prejudice and opposition of former times, they have not succeeded. Some of the Negroes first yielded themselves to instruction; and these being brought under the influence of the grace of God, induced others to attend places of worship specially designed for them, and to converse with men sent out expressly for their benefit, until, in some stations, religious societies, of great magnitude, of orderly, well instructed, and pious Negroes, have been raised up.

"The order of proceeding is, first to instruct the adult Negroes, who are entirely ignorant, in the elements of religion, by suitable catechisms. This forms an important, but laborious and anxious, duty of the missionary. When serious and religious impressions are made upon their minds, they are formed into classes, which are either met by the missionary himself, or by some experienced person appointed by him. After suitable instruction and trial, they are baptized, and admitted into the society. There the system of religious instruction and advice is pursued by their being met in classes weekly, when they can so attend; and their conduct is affectionately watched over. Every improper act is first reproofed; and if persisted in is followed by suspension, or expulsion from the society, according to the nature of the crime; a discipline which most of them dread much more than personal punishment, and is, on that account, found a very efficient means of moral controul.\* Before this discipline, polygamy, with its long train of evils, and other crimes, vanish; marriage is introduced; and sobriety, industry, and integrity, have, in numberless instances, taken the place of sensuality, sloth, and dishonesty.

"These are the private labours of our missionaries. The Sabbath services, at which the chapels are usually crowded by the Negroes, commence at sun rise. At that time the Scriptures are read and explained. In the forenoon the Liturgy is read, and a sermon preached. The afternoon is usually employed in visiting or superintending the meeting of classes; in catechetical exercises, or superintending schools. In the evening there is another public service. These are the usual labours of a Sabbath in the West Indies. On several of the mornings in the week, there is an early service in the chapels, for those who can attend, in which the Scriptures are expounded, and the children catechised. The week evenings are employed in visiting plantations, and other country places to which the brethren have access.

"Such," it is added, "are the general principles and plan of our West India mission. To those who may object to it, because it re-

\* The testimony of a number of respectable gentlemen in the West Indies, as to the moral efficiency and excellent effects of the labours of missionaries among the Slaves, was given in the last Report.

cognizes the Negro to be an immortal man, and extends to him the common benefits of a common religion, no answer need be given. The number of such persons is now exceedingly few; for sentiments much more accordant with the spirit of our divine and benevolent religion, have diffused themselves in the colonies, as well as at home; but the above exposition of our system, brief as it is, viewed in connexion with the instructions to our West India Missionaries, will be a sufficient answer to objections, which lie not against the principle, but spring from unfounded apprehensions."

The following is an extract of a letter from Tobago:—

"His honour President Robley stated, at the opening of the House of Assembly, 'that the principal thing he wished to direct their attention to, was, the decreasing state of the Negro population. It was his opinion that the House should take this subject into their most serious consideration, and endeavour to devise some means of arresting in its progress this great evil. He had thought much on this case; and the result was, that he was fully convinced that nothing would be, or could be effectual, but to allow them the means of moral and religious instruction. This,' he said, 'would make them honest and industrious, and save them from that licentiousness which prevents the regular increase of the population.' The House, in return, signified, 'that their own views were consonant to his, and that they would make it a subject of their first consideration.' The House will commence its sittings in October, when we hope to hear of something which may be favourable to the cause of missions."

Negro Schools are increasing in number in the West Indies, though these institutions do not meet in every island with equal encouragement. The prejudices which exist, will, the Committee trust, in due time be removed, by the evident effects which must, by the blessing of God, result from such institutions, when carefully conducted on the principles and under the influence of religion; without which, they add, their beneficial effect, it is readily granted, would be very problematical.

"Such," remark the Committee, after stating various interesting circumstances, "are the cheering prospects which this our oldest mission, the mission to the Negro Slaves in the West India Colonies, continues to present. On the toils of those who commenced the work, and carried it on through difficulties, reproaches, and misrepresentations, and in some instances, through personal sufferings and imprisonment, the Christian public may look back with triumph. The root of the tree of life has struck widely and deeply into those lands of darkness and death; and numerous Christian societies, differing in colour from ourselves, but with feelings beating in unison with our own to the name and glories of our adorable Saviour, 'both their Lord and ours,' sit with grateful joy under its shadow. Their labour is lightened by their inward peace; the sanctities of home and the feelings of kindred have visited the Negro hut; the voice of praise is heard in their dwellings; the Sab-



bath witnesses them with early steps resorting to the houses of prayer, where they have heard, and where they feel that 'the same Lord over all is rich to all that call upon him;' and in instances, not to be numbered till the great day of revelation, has the dying Negro, once the child of African superstition, breathed his spirit into the bosom of our common Saviour. The Committee need not use great efforts to interest the public in such a work: it requires no letters of recommendation besides the marked and glorious facts which it has registered in its own story."

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FROM THE CHRISTIAN OBSERVER.

### BAPTIST MISSIONARY SOCIETY.

*Bengal.*—While the Serampore brethren have been engaged in devising new modes of doing good, they have attended with diligence to those more spiritual labours which constitute the peculiar employment of the Christian Missionary, particularly to that favourite part of their occupations which has so justly endeared them to Christians of every denomination, the translation of the holy Scriptures. We omit the detail of their proceedings on this head, as we have already inserted a brief review of their labours, from the Report of the Bible Society, in our Number for October, p. 655.

The intimate connexion in which the Baptist Missionaries stand with the Calcutta School Society, and School-Book Society, has afforded them gratifying opportunities of observing the gradual progress of education among the natives. As an illustration of this we quote the following passage from one of their journals. "This morning I asked my pundit, who has lately visited every school connected with the Society, whether he had witnessed any effects of the instruction now afforded to the children. He replied, 'Yes, sir; the effects are astonishing, both among the children and the parents. A few months ago, before your books were introduced, if I asked a boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon, and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better: they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs they formerly entertained and practised. A few months ago, had a snake bit a person, he would have done nothing but immediately call for a priest to repeat a muntra (or incantation) over him; and, if the snake was poisonous, die in the repetition: but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage above the wound, and gets a hot iron applied to burn out the poison; and if he gets it done quickly, there is great hope of his recovery, even though the snake were poisonous.'

"The other day," he continued, "one of the Hurkaras, (or letter-

carriers,) while all the servants were sitting together in my house, expressed his intention of swinging at the Churuk Poojah; as he had made a vow when he was ill, that if Shivu would preserve his life, he would perform this act of holiness to his praise. All the assembly, instead of receiving this declaration of his piety with approbation, and encouraging him to put it into execution, as they would have done some little time ago, now, with one accord, blamed him for his folly, and made him desist from his intention."

It is with peculiar pleasure that we subjoin an encouraging extract on the progress of female education in India—a subject, which, we rejoice to observe, is beginning to attract an increased degree of public attention. "We have just erected," writes Mr. Pearce, "a school-room, for the instruction of Hindoo girls, at the expense of a little society formed in our young ladies' seminary, and have been so happy as to meet with a Bengalee woman who can read and write, and who is willing to act as teacher. She has already eighteen regular scholars, besides nine or ten more; (who attend occasionally at first, till they can overcome the shame which attends being known to go to school,) and nearly twenty under the care of schoolmasters; so that we have already nearly fifty under instruction. At last, several Hindoo gentlemen do not scruple to say, that perhaps girls may be able to learn, and that instructing them may be a good thing. We anticipate a considerable extension of our exertions in this department."

*Ceylon.*—The prospects of the Baptist Missionary, at Colombo, among the natives, appeared to be brightening. The preaching in Cingalese was better attended: new openings presented themselves in the villages near Colombo; and three Cingalese, two of whom had been Budhist priests, were candidates for baptism.

*Java.*—The Missionary employed by the Society in Java had visited different villages round Batavia, and in some of them met with a favourable reception. Several persons were thought to have received the truths of the Gospel in sincerity, though, from the peculiar temptations which surrounded them, and the experience of many painful disappointments, the Society would only rejoice over them with trembling. Two or three, however, have entered on that state, where temptation is unknown. Speaking of one of these, a Chinese, the Missionary remarks: "It is affecting; and a little encouraging to hear a poor idolater, while lying on a sick bed, in prospect of death, say, I know that none but Jesus can save me: I will pray to him, and die under his feet."

#### GERMANY.—BIBLE SOCIETIES.

*Circulation of the Scriptures by Professor Van Ess.*

This laborious servant of the Bible cause continues his zealous efforts for the inhabitants of Germany with unabated ardour. The

following view of his labours in circulating the Scriptures, is given by Dr. Pinkerton, when writing from Marburg, under date of Oct. 10, 1821. *Ch. Herald.*

We laid the maps of Europe before us, and conversed over his benevolent operations for the good of the Catholic inhabitants of Germany. In order to give you a general idea of those different parts of this extensive field, which have been sown with this blessed seed, I shall give you a few of the details, as I received them from the Professor, on our travelling over the map together.

In the Kingdom of Wirtemberg, there have been circulated upward of 33,000 copies of his Testament; in the State of Baden, 20,000; in Switzerland, 10,000; in the Austrian Dominions, 24,500; in Bavaria, about 3000; in Nassau, 10,000; in the States of Darmstadt, upward of 10,000; in and around Elberfeld, 3000; in the Country about Munster, 2000; in and near Osnaburg, 6000; in the Principality of Hildesheim, 10,000; in the Prussian States about Berlin, Stettin, &c. 10,000; in Silesia, upward of 30,000; in and around Frankfort-on-the-Main, 10,000; in the country round Fulda, 5000. In addition to these general items, there have been 239,663 copies circulated, in smaller numbers and through various channels, in every part of Germany, and other countries in Europe, where German Catholics are found. Thus the whole issues of Van Ess's Testament, up to this date, have been 431,163 copies.

At present he has about 1000 copies in the depot at Halle; 1000 in the depot at Frankfort; 2000 here in Marburg; and 25,000 copies lying at Sulzbach. These 29,000 copies belong to your Committee, and are the remainder of the last 50,000 which you purchased from him. If we add to these, 22,000 copies in the hands of the publisher at Sulzbach, the whole stock on hand will be found to be about 50,000 copies.

In his treasury he has 9000 florins; about 750*l.* sterling. The Committee of the Russian Bible Society have promised him a grant amounting to about 140*l.*, and he expects to receive an equal sum from Amsterdam. These funds are to be employed in binding the abovementioned 29,000 copies, for such persons as are too poor even to pay for the binding; whose numbers, especially among the Catholic peasantry, the Professor states to be very great. The issues of copies, from the beginning of this year up to the present date, have been 27,096.

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FROM THE CHRISTIAN HERALD.

## OBJECTIONS TO FOREIGN MISSIONS ANSWERED.

TO THE EDITOR.

SIR—Interesting occurrences, affording opportunities for religious instruction, are often fortuitous, and their impressions on the mind

are usually deep and lasting, in proportion as they are novel and unexpected. Sensible that the subject of the following narration cannot appear with equal advantage from the press, as it did from the desk, yet, should it be half as interesting to your readers as it was to the writer, it may well claim a page in the *Christian Herald*.

Journeying through Connecticut, on my return from a western tour, while passing a neat country village, and when coming in sight of the Meeting-house, I observed the appearance of a considerable number of people; and upon inquiry, was informed, that they were attending divine service, and a Mr. ———, an elderly clergyman from a neighbouring town, was delivering them a *Missionary Sermon*. Though a stranger both to the place and people, the interest which I felt in this great common cause of Christianity, induced me to alight, and hastily make my way into the house as one of the assembly. I took the first seat that presented, without disturbing the congregation, for their minds were happily too much pre-occupied even to notice the entering of a stranger. I was unfortunately too late to hear any but the closing part of the sermon; yet the application was too pointed and pungent, to leave any doubt respecting the method of arrangement and discussion in the doctrinal branch. Every appearance was in a high degree imposing. At my first entering, my mind was struck with peculiar awe: the stillness, solemnity, and fixed attention of a numerous congregation—the subject of the preacher—his manner, original, feeling, and animated—who, though apparently about sixty, displayed all the fire and sprightliness of youth, and was so evidently inspired by the subject, that his whole soul appeared depicted in his countenance, words and gestures;—in fine, every appearance throughout, combined to excite and deepen the impression, “how awful is this place—this is none other than the house of God, and this is the gate of Heaven.” The text, I soon perceived, was the words of Paul to the Philippians: “*Let the same mind be in you that was also in Christ Jesus.*” His object was, from the unparalleled benevolence of the great Redeemer, as the most alluring and powerful example for human imitation, to enforce the obligation of Christians to follow their divine Master: and especially to inspire a spirit of zeal and liberality in the support and extension of the missionary cause. I involuntarily drew my memoranda-book from my pocket, and with my pencil, in shorthand, literally traced every word of the speaker, as they fell from his lips. The following is a correct copy of the discourse, from the place where I commenced my notes.

Yours,

A TRAVELLER.

It may be asked, perhaps, (observed the preacher,) why are we to waste our strength and treasure upon the heathen? Is there not scope and occasion for the labours of all at home? I answer, it is well for us that the Apostles did not argue in this manner; for if they had not turned to the Gentiles till there remained no uncon-



verted Jews for them to instruct, the very name of Christ would probably long since have been forgotten among men. This objection may be classed with that of Judas respecting the box of ointment, "why was this waste made," &c. and will admit of the same definition, and requires no different answer—"not that he cared for the poor," &c.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself." The Providence of God has abundantly confirmed this animating promise of his word. Facts are stubborn things, and often disprove the most confident theories. The results of actual experiment, visible to every eye, and gratefully acknowledged by every pious heart, are enough, surely, to put down and eternally silence every cavil of this kind. This objection, once such current coin with nominal professors and cold-hearted Christians, is fully proved to be counterfeit, base metal. And it is now more than twenty years too late for it ever again to be offered. Time was, and that within the memory of most of us, when Christians at large contentedly slumbered over a world in ruins—no feelings of compassion or desire for the salvation of the poor heathen were manifested; and no measures were taken, or even projected, or thought of, for sending them the Gospel.—And what was the state of religion then in our own land? Was there then more given, and greater exertions then made to extend religious instruction to the destitute—to build up the waste places of Zion, in our own country, and to send the Gospel to our aboriginal natives, than since the period of Foreign Missions? We know that it was directly the reverse. The churches, indeed, had a nominal existence, but were in a cold and lifeless state—the Gospel was preached, but without power, and without effect. Some few concealed, isolated instances of conversion might take place, so that the churches were kept from utter extinction; but the influences of the Spirit were generally withheld; and a revival of religion was an event almost as rare as an earthquake, and the surprise and novelty as great to the public mind. The principal exertions respecting the aborigines then was, not how to possess them of the Gospel, but how to dispossess them of their lands, and cheat them of their furs. The general state of our country, in a religious view, presented a wide-spread field of moral desolation; while intemperance, profaneness, and every immorality stalked with shameless front, and the trumpet of infidelity sounded from Dan to Beersheba.

Now, my brethren, is it not an incontrovertible fact, which it would be criminal to deny, or even to doubt, that religion has flourished in our own country, and the gospel been succeeded and blessed and attended, since the era of missions, beyond any former period, and that too, in exact proportion to our zeal, and liberality, and exertions in the missionary cause? Revivals of religion have been, and are still experienced, for their number, power, frequency, extent and duration, far beyond the example of any former pe-

riod. Showers of grace are descending all around us, and the cloud of blessings is widening and spreading to every part of our land. Christ, the Captain of our salvation, as a glorious conqueror, is travelling in the greatness of his strength, displaying his mighty power in subduing the hearts of sinners, and bringing multitudes of new subjects into his kingdom. The fields of Zion are becoming verdant—converts to righteousness springing up like “willows by the water courses”—thousands of new and admiring guests are approaching the table of the Lord, and with their eyes fixed on Calvary, joyfully celebrating their Saviour’s dying love.—Then let all such excuses of pride, and sloth, and covetousness, and unbelief, be put to shame and silence, and let all exert themselves in the cause of our gracious Redeemer, with fervent prayer to the great “Lord of the harvest, that he would thrust forth labourers into his harvest.”

Think of the boundless compassion of our Saviour, the blessed pattern for our imitation, and “let the same mind be in us which was also in him.” When he beheld our misery he flew from heaven on the wings of love, and to rescue us from destruction, counted nothing too valuable to forego—nothing too painful to suffer—nothing too arduous to achieve—nothing too costly to give. Ah! truly, and how did Christ give? Not as we give, slowly, reluctantly and sparingly, and perhaps willingly losing the opportunity when presented; but Christ gave cheerfully; he did not wait to see what others would give, but stood forth foremost and pre-eminent in charity; he gave voluntarily and freely; he did not wait for solicitation—alas! if he had, we should never have known the fulness of his grace, but have perished in spiritual famine. Christ gave from disinterested goodness, and motives of the purest benevolence; and he gave unsparingly—not as selfish men give—perhaps only a thousandth part of their yearly income, leaving the heap both untouched and increased; but he gave ALL—the whole of his immense wealth for the salvation of sinners. He emptied his coffers for us—he opened the infinite treasury of heaven, and poured it down in immeasurable profusion upon a perishing world. Though he was rich, even the Lord of all, yet for our sakes he became poor—yea poorer than the birds and the foxes—that we through his poverty, might be made rich. O the matchless grace—the stupendous bounty—the unrivalled munificence of the blessed Jesus!—let heaven wonder, and the earth adore!

Think how vital to our holy religion, are deeds of benevolent charity, and how graciously Christ will accept of them at the great rewarding day! If he will accept temporal favours bestowed on his people as conferred on himself, will he not much more acknowledge the spiritual blessings which we confer? I was in darkness, and you enlightened me—I was far from God, and you brought me near—I was perishing, and you saved me. I was an ignorant, savage Indian in the western wilderness of America—you sent me missionaries, and school teachers, and Bibles, to instruct and civilize

me, and bring me the knowledge of the gospel salvation. I was a poor depraved Hottentot, sunk in ignorance, filth and wretchedness—you sent me the Gospel, and raised me to the dignity of a man, and the happiness of a Christian. I was a poor orphan child in Bombay; my father was dead, and my mother had burnt upon the funeral pile—a wretched outcast from the world, I wandered in the streets, and reposed in the ditches—naked, needy and forlorn; without a friend; without a God, and without hope—when you had compassion upon me, and took me in; you fed and clothed me by your bounty; nourished and sustained, educated and brought me up; taught me the knowledge of the true God; led me to embrace by faith the only Saviour, and finally to rejoice in his presence forever. O what a thought is this! how impressive! how animating! how transporting! O the luxury of doing good! Shall we not feel insatiable to give? Is there one present who would not seek such an honour as this? Be liberal then now, while you may,

“For time is swiftly flying;  
The man that hoards his wealth to-day,  
To-morrow may be dying!”

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FROM THE CHRISTIAN HERALD.

### UNITED DOMESTIC MISSIONARY SOCIETY.

We hail the formation of this institution as a most auspicious event, as a notable era in the history of American Home Missions. Our present limits oblige us to reserve further observations and lay before our readers the

*Proceedings of a Convention of Delegates for the formation of a Domestic Missionary Society.*

The Convention met in the city of New-York, on the 10th of May, 1822.

#### PRESENT,

Rev. ALEXANDER PROUDFIT, D. D. from the Northern Missionary Society.

Rev. DAVID PORTER, D. D. from the Missionary Society of the Middle District.

Rev. WILLIAM R. WEEKS and Rev. JAMES SOUTHWORTH, from the Eastern Division of the Youth's Missionary Society of the Western District.

Rev. DIRCK C. LANSING and Rev. BENJAMIN STOCKTON, from the Middle Division of ditto.

Rev. STEPHEN PORTER, from the Western Division of ditto.

Rev. ELIHU W. BALDWIN and Mr. ELEAZAR LORD, from the New-York Evangelical Missionary Society.

Rev. JAMES M. MATTHEWS and Mr. JOHN D. KEESE, from the Young Men's Missionary Society of New-York.

REV. ELISHA YALE and REV. WILLIAM CHESTER, from the Presbytery of Albany.

REV. HENRY DWIGHT and MR. ABRAHAM B. HALL, from the Genessee Missionary Society.

REV. JOHN SMITH and REV. JOHN TRUIAR, from the Union Society for Domestic and Foreign Missions.

A number of gentlemen, from different parts of the country, not expressly commissioned as delegates, attended the Convention, and took part in its deliberations.

REV. DR. PROUDFIT was appointed President, and MR. J. D. KEESE, Secretary.

The meeting having been opened with prayer, it was stated that the Convention had been called for the purpose of forming a Missionary Society, on such a plan as to unite the friends and patrons of domestic missions, and concentrate, as far as possible, the efforts of societies now in operation; and the following resolution was unanimously adopted:

*Resolved*, That it is expedient to form a Domestic Missionary Society.

The Convention then proceeded to consider the general principles upon which the institution should be established, and having agreed on all the important articles of association, they appointed a committee to arrange them in the form of a Constitution. This committee, consisting of the Rev. Dr. PROUDFIT, Rev. Dr. PORTER and Rev. Mr. LANSING, reported a Constitution, which, after being amended, was unanimously adopted and signed by the members of the Convention.

The Officers and Directors, contemplated in the Constitution, were then chosen; some of them, however, from the multiplicity of their previous engagements, resigned, and the vacancies were filled at the first meeting of the Board.

It being understood that the Young Men's Missionary Society, and the Evangelical Missionary Society in this city, were disposed to unite in the institution now formed, the following resolutions were unanimously adopted:

*Resolved*, That this Convention affectionately invite the two Domestic Missionary Societies in this city to become members of this institution.

*Resolved*, That it be recommended that the relations which the members of those societies sustain to their respective institutions, be transferred to this Society.

*Resolved*, That in the event of the above recommendation being carried into effect, existing engagements to those societies respectively, shall be fulfilled by this Society.

The Board of Directors were instructed to meet for the purpose of appointing the executive committee, and taking measures for publishing the proceedings of the Convention, and fulfilling the design of the institution; and the Convention was then dissolved, and the meeting closed with prayer.



## ADDRESS OF THE DIRECTORS.

To the *Christian Public.*

BRETHREN—It is our privilege to see the day, when Christians of different communions are beginning practically to recognize their obligations to preach the gospel to every creature. It is now understood, that the command which the blessed Saviour gave his disciples to this effect, was not meant to be limited to them, nor to their contemporary fellow-labourers and immediate successors, but that it has rested upon the church through every subsequent age, and now rests upon protestant Christians, in all the freshness of its first authority. The spiritual circumstances of the great majority of mankind, and especially the entreaties for Christian instruction, which are heard from every quarter of the world, have penetrated the hearts, and opened the hands, of the benevolent and pious.—Multitudes of devoted youth are now either coming up to the help of the Lord against the mighty, or are in a course of diligent preparation for his service. The holy enterprize will go forward, until the waters of life shall flow to every land, and “all flesh shall see the salvation of God.”

But the command to preach the gospel to every creature, does not claim our prayers and religious charities exclusively for the pagan world: within the bounds of this highly favoured country, there are not only many infant churches and congregations, which have need of immediate *encouragement* and *assistance* in supporting Christian ordinances, but innumerable villages, and newly settled districts, which have never enjoyed them. Every year serves to *disclose*, if not to *augment*, the spiritual wants of our new settlements. Unless something of a more efficient character, and upon a broader scale, be attempted in behalf of the waste places of Zion, and of our brethren in the interior, we must expect to see some of the fairest portions of the country become a prey to infidelity and vice.

It should be acknowledged, to the honour of our holy religion, that the churches have not been altogether indifferent to this momentous subject. Many of you have doubtless contributed liberally and often, to provide the means of instruction to the destitute.—A considerable number of missionary associations have been formed in different places, which have sent into the field many faithful servants of Christ. We have observed these well-timed charities, and seen their cheering results, in the formation of numerous churches, and the revival of pure religion, in almost every direction. Still it must be added, that too many of these benevolent exertions have proved desultory and ephemeral; and all have, in some measure, failed of their proper influence, from want of concert among those engaged in the work of missions. While some destitute regions have been regularly visited by missionaries of different societies, others, equally in want of missionary aid, have been passed by, and suffered to remain unexplored. The Christian public at large

is, at this moment, almost wholly ignorant of the moral condition of some portions of the western country. Nor is it reasonable to expect, that a complete survey should be made even of the moral wastes in a single state, except under the auspices of a general missionary society. Much less can it be expected that any, but such a society, will be able to apportion the missionary services actually bestowed to the religious wants of the people.

The formation of such a society was also called for, as a measure admirably calculated to excite a fresh, and more extensive interest in the cause of domestic missions. The way is thus prepared for circulating widely important information on the subject, making the most effectual appeals to the charitable, and forming the greatest number of efficient auxiliary associations. It is clearly possible that, by uniting in this one enterprize every church and congregation of our communions, we should pervade all these destitute places, and eventually supply every section of the country with the preached word.

It would be easy to expatiate upon the principles of the constitution, as providing for the most efficient co-operation of all the branches of this society, at the same time that it secures to the auxiliaries every privilege in regard to the application of their funds.

We might dwell on the advantages likely to flow from adopting an uniform system of missionary operations, as well as from concentrating in one great institution, the information, practical wisdom, and active talents, which must command the confidence and patronage of the public. It is delightful and encouraging to every friend of missions, to believe, that it will also unite, on its behalf, the prayers of many who do not plead in vain with Israel's God. But these circumstances are too obvious to have escaped your thoughts. The perfect harmony of the Convention on all these points, admonishes us not to occupy your time with unnecessary arguments and illustrations.

It then remains, that in the spirit of Christian philanthropy, and with entire reliance on divine grace, we make a vigorous experiment of what can be effected for the destitute in our land. Our encouragement to do this, is as great and precious as Christ's promise, "Lo, I am with you alway, even to the end of the world," is unequivocal and sure. It is as much our privilege, as it is our bounden duty, to proceed in this labour of love. The Saviour has said, "it is more blessed to give than to receive;" and we are elsewhere assured, that "he that watereth, shall be watered also himself."—With this gracious promise, the providence of God to his visible church is observed remarkably to accord. He has ever imparted the most desirable prosperity, the greatest measure of divine influence, to those communions and churches which have been peculiarly active in disseminating his Gospel. In this country, particularly, the churches have been watered in proportion to their missionary efforts. Were they all to unite their supplications and zealous endeavours in this cause, he would doubtless pour out upon them an

abundant blessing; a little one would become a thousand, and a strong one a mighty nation.

In this confidence, the Directors make their appeal to the Christian public, on behalf of that glorious Gospel, which was never meant to be restricted to any one nation or class of society, but was intrusted to the church militant, to be propagated throughout the whole world; on behalf of the destitute sections of our own country, of the dwellers in the new settlements, the emigrants from our cities, our churches, and our domestic altars, who now desire in vain the Christian privileges which they once enjoyed; on behalf of multitudes of precious souls descending to perdition through lack of knowledge; and of other and still greater multitudes, who will come after them, and be educated in the ways of holiness, or of sin, according as we either espouse or neglect the cause of domestic missions; on behalf, dear brethren, of your own communions and churches, whose zeal in this pious work will never be overlooked, nor suffered to pass unrewarded. We could indeed multiply arguments on this momentous topic. God forbid that any considerations of interest, any sectarian prejudices, or local jealousy, and, above all, any unfeeling indifference to the circumstances of thousands of our countrymen, without hope, and without God in the world; should close our ears and our hearts against the earnest cry from the destitute, "Give unto us the bread of heaven, that we may live; and send us faithful ministers of the Lord Jesus, who shall guide us in the way which our fathers trod, that we may hereafter enter with them into rest."

The Directors would earnestly commend the cause of the Society to the benevolence of the friends of missions, and entreat their active co-operation in the formation of Auxiliary Societies, communicating information, and promoting, by every means, the object of the institution.

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#### UNITED FOREIGN MISSIONARY SOCIETY.

##### EXTRACTS FROM THE NINTH REPORT.

##### *Character of the Osages of the Arkansaw.*

THE Osages of the Arkansaw occupy several villages. The principal village contains about three hundred lodges or huts, and about three thousand souls. The lodges are generally from fifty to a hundred feet in length; and, irregularly arranged, they cover a surface of about half a mile square. They are constructed of posts, mattings, bark, and skins. They have neither floors nor chimneys. The fire is built on the ground, in the centre of the lodge, and the family and the guests, sit around in a circle, upon skins or mats. The men are generally of a lofty stature, a fine

form, a frank and open countenance. In Council, they are dignified, and in their speeches, eloquent. The women, although strong and active, are not proportionably tall. As in all uncivilized and pagan countries, the women are doomed to perform the drudgery of the nation, while the men resort to the chase or the battle, or consume their time in vain and unprofitable amusements. Their children are numerous, and remarkably submissive to parental authority.—As a people, they are punctual, and apparently fervent in their morning and evening devotions; but, like the ancient Athenians, they address their worship “to the unknown God.”—They live in the practice of polygamy, and of many other vices; and, like many a whiter and better informed pagan, they deem it a virtue of the purest order, and an honour of the highest grade, to plunder, torture and destroy their enemies. Such is a brief account of the village and of the character of the people to whom you are conveying the arts of civilized life, and the glad tidings of the Gospel. Let it be your unceasing prayer to God, that the sun of Righteousness may soon rise upon them in his glory, and dispel the midnight darkness with which they are surrounded.

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#### TUSCARORA MISSION.

The Missionary gives the following account:

“Last Sabbath, the first in February, we enjoyed the privilege of leading our dear people to the table of the Lord. We had enjoyed much satisfaction in anticipating the season, and in discharging previously the preparatory duties. Perhaps you are not aware, that much more is done by way of preparation, than is deemed necessary among the whites. In all our meetings on the Sabbath, and during the week, the minds of the Indians are led to this subject, for three or four weeks, previous to the administration of the ordinance. Attention is paid to the improvement of the Christian Indians in knowledge and practice. If any difficulties exist between the professors, or between professors and others, the parties are visited, instructed, and exhorted, until friendship and peace is restored. The nature, design, and advantages of the Lord’s supper, are repeatedly enforced. Those who wish to unite with the Church are examined several times previous to their admission.

“A number of circumstances combined to give more than ordinary solemnity and interest to this last communion season. Four of our dear young men were added to the Church. Three of them were baptized, and two of them married. One of them is a grandson of our respected Interpreter. It was impressively solemn to see these young men, the first in the nation for intelligence, industry and influence, (who, but a short time since, were evidently pursuing their own degradation and ruin,) come forward and assume publicly the solemn vows of devotion and fidelity to the Saviour;



and, especially, to see some of them coming at once under all the weight of responsibility which arises from the vows and obligations of the three ordinances of God's appointment. Lord, hold thou them up, that they may be safe.

"It was very gratifying to see all the members of the Church united in most cordially receiving these young brethren into their number, from a full belief that they were indeed 'turned from darkness unto light.' We have reason to believe that all the brethren and sisters took their seats at the Lord's table, in the exercise of the spirit of love and peace toward each other.

"Another circumstance, affording much pleasure to us all, was the restoration of an offending sister, who has been suspended for two years. She appeared, while making her acknowledgments, to 'abhor herself.' She approved of the conduct of all the brethren, and said that we were employed by the Saviour, as his instruments, to save her from that grave, and that hell, to which the adversary had persuaded her to go. She gave us all the satisfaction we desired, and was consequently re-admitted to the communion of the Church.

"In addition to these circumstances attending the communion, you will be pleased to hear that many white brethren and sisters, from the settlements in the vicinity, came uninvited, to sit down at the table of our common Lord, affording a most pleasing proof that the Gospel levels all distinctions, and makes all who love it one in Christ Jesus.

"The house has never been so full since I have been here. Many were obliged to go away, because they could not get in, and a number stood at the doors and windows.

"Since I last wrote, one of the young men of the tribe has died. Had he lived, and enjoyed a sufficient degree of health, he would also have been added to the Church. He gave us good reason to believe that he was prepared to be forever with the Lord. His case was peculiarly interesting; but I could not do it justice without entering too minutely into detail for a communication to the Board.

"In addition to those who have united with the Church, there are several who manifest more or less anxiety about their salvation.—Some of them appear determined to seek the Lord. I think, on the whole, that there is reason to believe that the Spirit of God is still working among this people."

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#### COMMISSIONERS FOR EXPLORING THE INDIAN COUNTRY.

THE Society will recollect, that the Rev. JONATHAN LESSLIE, of the Ohio Mission Church, and the Rev. SALMON GIDDINGS, of St. Louis, were appointed Commissioners, with instructions to explore the Indian country on both sides of the Missouri, as far as Council Bluffs. It was expected that the Commissioners would visit sever-

al Indian Tribes; ascertain their local position, population, habits, and character; form a covenant at least with one for the location of the Ohio Family; and collect and embody in their Report, information which would facilitate and extend the future operations of the Board. The Commissioners accepted their appointment, and agreed to commence their enterprize about the middle of September. Mr. Lesslie arrived at St. Louis on the 14th of that month. He was, however, much indisposed on his arrival, and was soon attacked with a fever, which confined him to his room for several weeks.

On the 7th of October, and before Mr. Lesslie had sufficiently recovered to proceed on his journey, Major O'Fallon, an Agent of Government, arrived at St. Louis, on his way to Washington, with a deputation of Chiefs and Warriors from several of the Tribes residing in the vicinity of Council Bluffs. On the 10th, our Commissioners had an interview with the Agent and his Companions, in which they stated the object of their appointment, and made inquiries on the various topics suggested in their letter of instructions. They were informed by Major O'Fallon, that, after conducting the Indians to the seat of Government, he should probably accompany them, with the consent of the President, to the city of New-York; and that an opportunity to confer with them on the subject of receiving Missionaries, would then be given to the Board of Managers, or to any committee they may appoint.

In a letter of the 12th of October, our Commissioners give the following account of the *Sacks* and *Foxes*, two tribes not represented in the deputation:—

“From the best information we are able to obtain from Governor Clark, and other intelligent men, there appears to be a more immediate prospect of usefulness by the establishment of a Mission among the *Sacks* and *Fox* Indians than among any other; and there is little doubt that they would gladly receive a Mission. Their number, we understand, is about eight thousand. They live on the river *La Moine*, about 80 or 100 miles from its mouth. It is a considerable stream, emptying into the *Mississippi* from the West North West. Their village is about the same distance from St. Louis as that of the *Osage* Tribe. They live in a country abounding with lead ore, which they dig and smelt, or sell to American and French traders, who frequently visit them for the purpose of trade. Game is very scarce in their country, and they reside most of the year at their villages. Their articles of commerce consist principally of lead and lead ore. The circumstances of the scarcity of game, and of their fixed residence, will operate favourably for a Mission; and the expenses of establishing it would be about the same as of that among the *Osages*.”

Having instituted farther inquiries, and bestowed additional consideration on the subject, the Commissioners, under date of the 3d of November, write as follows:—

“In our last we suggested a Mission to the *Sacks* and *Foxes*; but

it is our opinion that the Pawnees claim your first attention; because they are numerous, and very respectable among the neighbouring nations: and to a station among them, the Omahaws and Ottoes, who constantly live in amity with them, would send their children. And a Mission there would open the way for stations among the powerful nations farther up the Missouri. From it also the troops at Council Bluffs might receive some religious instruction; and it is believed, by application to the Secretary of War, assistance might be obtained from the troops to erect the first buildings, and enclose a field.——

“A gentleman from Kentucky asked an Ottoe chief to let him take and educate one of his children. The chief replied, It is too far to send my son, but come to my town, and I will not hesitate a moment to place my children under your care.”

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FROM THE MISSIONARY HERALD.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

PALESTINE MISSION.

LETTER FROM MESSRS. FISK AND PARSONS TO THE CORRESPONDING SECRETARY.

Smyrna, Jan. 7, 1822.

Dear Sir,

We have just finished a letter to send to you by the Leander, Capt. Ray, of Salem; but, as the Midas of Baltimore is in port, we write this to send by her. We have had no letters from you of a later date than those which came by the Sultana. A small parcel of Missionary Heralds has lately come to hand from Gibraltar, but by what vessel they were sent, does not appear. Mr. Jacob Vannep has written his brothers from Paris, that, while in England, he put a letter and a parcel from you, on board a vessel bound to this place, but they have not yet come to hand.

Our hopes that brother Parsons would gain health and strength rapidly in Smyrna, are, in some measure, disappointed. The winter air here proves too humid and chilly for his feeble health, and his physician has strongly recommended a sea voyage, and a change for a milder climate. This consideration, in connexion with our wish to see Egypt, and to be in Syria next spring, if possible, has induced us to determine on a voyage to Alexandria. We have, accordingly, engaged a passage in an Austrian vessel, and to-morrow is the day appointed for sailing. Mr. Werry, the English consul, has given us letters to Mr. Salt, the Consul General at Cairo, and circulars addressed to all English consuls and agents, requesting them to afford us all the protection and assistance, which they would

afford to English travellers, and guarantying the payment of any sums of money, for which we may have occasion to draw. Mr. Vanlennep, Mr. Lee, Capt. Ray, and some other friends, have very kindly furnished us with many articles of provision and comfort for our voyage. We have also letters of credit and recommendation from Mr. Vanlennep, and Mr. Lee, for Alexandria.

We have lately had letters from Malta, informing us that Mr. Wolfe, a converted Jew from Poland, who has been residing some time at Cambridge, in England, to qualify himself for the work, has come into the Mediterranean, as a missionary to his kinsmen according to the flesh. He has been at Gibralter, Malta, and Alexandria, and was, when we heard last, at Cairo. Dr. Naudi has written us twice by Mr. Wolfe's request, desiring that one of us might join him as soon as possible, in order to be at Jerusalem together. We earnestly hope to meet with him in Egypt, or Syria.

In our letter by Capt. Ray, we have expressed our views and wishes in respect to sending a printing press, as soon as possible, to Malta, to be established there for a time, or to come to Smyrna, as circumstances may direct.

We have also sent you an extract of a letter from the Rev. Mr. Wilson of Malta, by which you will perceive, that we might probably print for the London Society's missionaries, so as to lessen considerably the expenses of the establishment. For the present, we see no prospect of being able to get any thing more printed, till a missionary press is received. We would not be impatient. We desire to acquiesce in the will of God, whatever it may be.— But we do feel as if there was no time to be lost. These are, indeed, days of trouble in this country. But let us not forget that the walls of Jerusalem were once built in "troublous times." The same thing may, with the blessing of God, take place again. For this let us hope, and pray, and labour.

Most affectionately your brethren,

PLINY FISK.

LEVI PARSONS.

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EXTRACT OF A LETTER FROM MR. TEMPLE TO A GENTLEMAN IN BOSTON.

[It will be remembered, that Mr. Temple sailed from Boston on the 2d of January, for Malta; with a view to reside on that island, till circumstances shall render a removal to Smyrna, or some other part of Western Asia, a measure of evident expediency. With him was sent the printing press, so much desired by Messrs. Fisk and Parsons, which is to go into operation as soon as a printer can be obtained, and types for printing the Romaic, or modern Greek arrive from Paris.]



Malta, Feb. 25, 1822.

Dear Brother,

I am happy to inform you, that I am at last on the ground where Paul shook the viper from his hand, and felt no harm. Our passage on the whole was pleasant, though long. We arrived here on the 22d inst. after being at sea 50 days.

But what shall I say about Malta? I have been within its walls only part of one day, and am not, therefore, qualified to say much from my own observation.

I was cordially received by Dr. Naudi and the Rev. Mr. Wilson, who speak only the language of encouragement in reference to the plans of the Board in this quarter. I am much pleased with the apparent piety of these gentlemen. Heard Mr Wilson preach an excellent sermon last evening. He is only twenty-six years of age; and is master of the Romaic and Italian tongues, the latter of which is spoken by a large portion of the Maltese, and, indeed, all around the Mediterranean.

The American consul informed me, that there may be from 50 to 100 Jews in this city. They have a synagogue, and enjoy all the privileges of other citizens. They are rich and respectable.—Mr. Wolfe, a converted Jew from London, on his way to Jerusalem, was recently here, and visited, with Mr. Wilson, the synagogue of his brethren. Mr. Wilson hopes he made a good impression in reference to Christianity. Mr. Wolfe has gone to Jerusalem on a mission to his brethren.

I am informed that there are in this city 21 Catholic churches; and three places, where religious services are performed in English.

This city is a strongly fortified castle, completely surrounded by thick and high walls, on which are mounted many cannon. Four thousand men are constantly employed as soldiers, to man the bulwarks, and patrol the streets. The streets are rather narrow, entirely paved, and perfectly clean. You may walk about this city, by day, or by night, as safely as in Boston. The houses are spacious and lofty.

There are only three entrances into the city, which are by means of draw-bridges; and these are drawn up every night at eleven o'clock, and thus prevent the entrance or departure of any one till the next morning.

The Catholics, Mr. Wilson informs me, are extremely bigoted, and entirely under the influence of the priests. They dare not keep Bibles in their houses,—for that is a sin which must be confessed to the priests, and then the sacred treasure must be brought forth and burnt. Still, however, Mr. W. thinks light is gradually advancing, and the priests becoming a little more liberal. Dr. Naudi is a Catholic; but the fact, that he is Secretary to the Maltese Bible Society, and a most ardent friend to all the evangelical enterprises of the day, tells you how good a Catholic he is. I wish Malta were full of such Catholics as he; but, alas, Mr. Wil-

son says he has not found another like him among all the Catholics of his acquaintance.

I write you in much haste, and you will not forget that I am only giving you a *prima facie* view of things here.

Affectionately yours,

DANIEL TEMPLE.

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### MISSION IN CEYLON.

EXTRACTS FROM THE JOURNAL OF DR. SCUDDER.

#### *Aims of a Missionary.*

Oct. 17. 1820. It is an object of earnest desire as much as possible to gain the affections of this people; but we see so much depravity manifested by them, that it is sometimes difficult to display a becoming mildness towards them. We have much more hope of being useful, if we can make them believe that our motives for coming among them are to do them good; and that we seek their happiness by our intercourse with them. I have this morning been conversing and praying with two Brahmins, whom I affectionately entreated to throw down the weapons of their rebellion, and submit to the Saviour. I told them that their reception or rejection of the Gospel would be of no consequence to myself, but that the consequences on their part, would be dreadful, if they should reject it. I told the one, who came for medical advice, that it gave me much pleasure to cure his sickness, because I wished him to be happy in this world; and I recommended the Saviour to him, because I wished him to be happy in the world to come. May the Lord apply what has been spoken.

#### *Ignorance of the Brahmins.*

24. This afternoon met several Brahmins, while labouring among the people. Many of them are very ignorant, and if we question them closely, they will leave us as soon as they possibly can; as they are ridiculed by the people, when their ignorance is discovered.

26. This afternoon we were visited by our interpreter's father. Had a long conversation with him on the subject of religion. He asked many questions, among others, if God created man a holy being, how it was possible for a holy being to sin. When I told him that the devil tempted our first parents to sin, he asked, if God made the devil, and if he made him to do this? He asked if the soul was different from the body, and, if we could not see the soul, how we could know it would suffer?

Nov. 1. Have this day received under my care a school, which has for some time past been taught by an aged and respectable heathen. It is situated in the village of Vardealadipoo. He has been very desirous to be employed by me.

*Preaching of Christian David.*

Dec. 4. This day we held the monthly concert for prayer at this place, for the first time. Our monthly meetings have become very interesting, and a spirit of prayer seems to prevail among us. We are united in the strongest bonds to our brethren of other denominations. Christian David preached here this morning to about 250 persons. All the schools were assembled. Three Brahmins were present. This man possesses a remarkable faculty of gaining the attention of the people. While we were praying for the enlargement of our Lord's kingdom, he went to Matherkel, and preached to the people.

## MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

*Arrival of Mr. Stewart.*

Jan. 3, 1822. We were called to rejoice on the unexpected arrival of Mr. Philo P. Stewart, who had been sent out by the Board as an assistant missionary to this station. We had no intimation of his being on the way, till he arrived, and showed his letter from the Corresponding Secretary. It was indeed a most happy surprise, and called for our devout gratitude. We united in singing the hymn, "Kindred in Christ for his dear sake," &c. and in offering up thanksgiving for so unlooked for a favour. Brother Stewart is by profession a saddler and harness-maker, but will be able to work also at the shoemaking business. This is a very important circumstance; for as brother Hooper expects soon to be engaged in the school, we should be in want of a shoemaker; and were just on the point of writing for one, when brother Stewart arrived. Thus have our wants been kindly provided for by a watchful Providence.

5. Enjoyed the privilege of coming around the table of our Lord, and commemorating his dying love. It was a precious season. One of our hired men, a member of the Presbyterian church, united with us.

In the evening, the marriage of brother Wisner and sister Frisell, was solemnized. The ceremony was introduced by some remarks on the duties of the married state, and closed with singing. The time, the occasion, and the singing, conspired to render it a solemn and interesting season.

7. Monthly concert for prayer. Met in the evening to remember Zion, and to implore the Divine blessing upon our labours.

9. Brother Kingsbury left Mayhew for Elliot on business of the mission. May the Divine presence and blessing go with him.

*Intelligence from Elliot.*

10. Brother Jewell arrived from Elliot. From him we rejoice

to learn, that the Lord continues to manifest his special presence to that dear family. One of their hired men gives satisfactory evidence of having passed from death unto life. He is a native of Ireland, and was brought up a Roman Catholic. The Lord designing, as we trust, that he should obtain, in this wilderness, the unsearchable riches of Christ, he was led by an all-wise Providence to Elliot, at the time when a spirit of grace and supplication was poured out upon that family. He had been there but a few days, before he was aroused from his carnal security, and began to cry in earnest for mercy. After some deep and pungent conviction of sin, he was brought, as we have reason to believe, to rejoice in hope of the mercy of God through Christ. In a letter to Dr. Pride, speaking of the exercises of his mind, on the day on which he hopes the Lord revealed himself to his soul, he says;—"Oh, my friend, it is impossible to describe my feelings on that day. That way of being saved, which seemed impossible to me, was the only way in which I could be saved; I mean, through Christ. But, when my soul appeared to be on the brink of ruin; yes, when the powers of earth failed, when the affectionate father, mother, and friends could do nothing for me;—then did my dearest Jesus, as I trust, convey my heart-broken petitions to my heavenly Father, and out of this valley of death did he bring me. My soul was lifted up to behold my God. Then were my tears of grief turned into joy unspeakable. Rejoice with me, while I praise my God for his mercies in sending me to this holy land. Here, in this wilderness, after rambling over the world, did my God call me;—yes, my friend, without a single cent in my pocket; that his word might be fulfilled in me according to his promise, "Come unto me, without money, and without price." Every day his mercies come more and more to me. Oh, may they continue with me, till I rest in his arms in heaven, there to sing for ever his praises."

*Cases of serious inquiry at Mayhew.*

13. *Sabbath.* Our prayer meetings, morning and evening, were solemn. The Lord, we trust, was present by his Spirit to give power to his word. Two of the black women in our employment are under serious impressions. One of them was much affected during the exercises of the evening. May the God of all grace pour out a spirit of grace and supplication, and revive his work.

17. The brethren, Jewell and Pride, left Mayhew for Elliot. Brother Jewell's visit has been refreshing and edifying. Brother Pride expects to remain some time at Elliot, in order to attend to the study of the Choctaw language. He has already commenced it: but as he cannot, at this place, have the aid of a competent interpreter, he wishes to avail himself of the advantages for acquiring it, which will be enjoyed at Elliot. A knowledge of the language seems very necessary to his usefulness among this people as a physician; and much more necessary, in order that, when going among them to relieve their bodily complaints, he may be able to



tell them of the dying love and glories of Emmanuel, and direct them to him, as the only physician of the soul. He was lately called to visit a sick child, about 16 miles distant. The parents and friends of the child appeared much pleased with his attention.

26. Brother Kingsbury returned from Elliot, laden with new experience of the goodness and faithfulness of God; and thankful for his favour and blessing upon that mission. The last Sabbath he was at Elliot, he administered the sacrament of the supper, and enjoyed the precious privilege of commemorating, with that dear family, the dying love of our Lord and Saviour.

*Instance of hopeful conversion.*

27. *Sabbath.* One of the black women, whose case was mentioned before, we hope has passed from death unto life. When she came to live in our family, two months ago, she was quite unconcerned about the salvation of her soul, and continued so till the last monthly concert for prayer. During that meeting, she saw herself, for the first time, to be a sinner, and justly exposed to the wrath of God. Thus, while the children of God are unitedly supplicating for the enlargement of Zion; yea, while they were yet speaking, did the Lord hear, and extend his omnipotent arm, as we hope, to pluck this precious soul from ruin.

*Reflections at the close of the month.*

On a review of the past month, we find abundant cause for thankfulness and gratitude. Our hands have been strengthened by the arrival of a dear brother, who has come to share with us in the cares and labours of the mission; and our hearts have been encouraged, by the manifestation of the Lord's power and presence among us, in bringing, we trust, one precious soul into his kingdom. To his great and holy name be all the praise.

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EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT.

Jan. 1, 1822. We examined the boys' school, and were much gratified with the appearance of the scholars. Their attention to their studies, and their eagerness to learn, were very striking. They were examined in reading, spelling, writing, arithmetic, and grammar; and in translating English words and sentences into Choctaw, and Choctaw words into English. This last exercise has been recently adopted in the school, and is attended with much promise of future good. An Indian was present, who came about 40 miles to visit us, bringing two large boys, whom he wished to place in the school. But, as the boys, who have not yet returned since vacation, will about complete our number of scholars, and as the boys were large, we declined receiving them. He, however, was very importunate, particularly for one of them, who was his own son; and told us, if we would instruct him, he would engage

that the son should be obedient to us in every respect. After earnest entreaty on the part of the parent and child, and much consultation among the brethren of the mission, we finally concluded to receive the boy. On hearing the result, they both manifested a joy well suited to the occasion. But, the same day, we were obliged to refuse two other large boys, for the want of more fellow labourers.

*More labourers needed.*

2. Our pressing need of more assistant missionaries was made a subject of conversation and prayer. While together, we resolved to request the Prudential Committee to send to this station such fellow-helpers, as can aid us in our most important labours:—viz. a blacksmith, a shoemaker, who is also a tanner and currier, a tailor or tailoress, a cook, two farmers, a house carpenter and joiner, an evangelist, and a physician. Great expense is incurred, and great inconvenience suffered from the want of the above persons.

4. This morning the painful intelligence was brought to us, that Capt. Levi Perry, one of our neighbours, was murdered, about two miles from us, by an Indian, in the night. As near as we can learn, this is one of the sad effects of whiskey. About noon, the murderer, without trying to escape, or make any resistance, was killed.

*Instances of serious inquiry.*

6. *Sabbath.* A blessed day to our souls. Our meetings here have been solemn. Stillness and tears have been observable.

7. This morning we hear the cry from sinners, "What shall we do to be saved?" A hired man is in much distress of mind. This is also one of the good days for the concert of prayer. Did our friends know, that a few precious souls here are awakened to a sense of their danger, we trust they would have union and fervour of soul in praying for the mission at Elliot. It has been refreshing for us to plead with God, that his Son may possess this heathen land as his own inheritance.

10. Our mason left us, this morning, in great distress of mind. His hands and voice trembled, from a sense of his danger, as he parted from us.

*Employments of the Children.*

*Feb. 2.* Have been actively employed, this week, in our various labours. The boys are clearing land, cutting firewood, splitting rails, &c. Brother Smith is preparing to enclose a field of 15 or 18 acres. Brother Jewell is employed in completing two log dwelling houses. Our schools are in a prosperous state. The children gratify us by their industry in manual labour, and by a regular attention to their books. When at leisure they generally have some book in their hands, and this book is commonly the Bible. A man here by the name of Dyer, is quite sick. He came to avail himself of brother Pride's aid as a physician.

3. *Sabbath.* This morning Mr. Dyer expired very suddenly.—Brother Jewell attended a meeting at Capt. Trumbull's. Our ex-

ercises, we trust, have been mercifully blessed to our own souls. In the afternoon, commenced a Sabbath school in the school house.—Heretofore, the children have been invited to our private rooms.

4. In the afternoon, attended the funeral of Mr. Dyer. In the evening, observed the concert of prayer, when the Lord appeared to be near us.

9. Had a very pleasant prayer meeting. Two of our hired men continue serious. One of them appears to be truly penitent. We hope, with trembling, concerning him.

10. *Sabbath.* An Indian chief passed the Sabbath with us, and appeared to be much interested in the instruction which was given him about the Lord Jesus.

11. Another Indian from a considerable distance, called upon us, and, in company with the chief, visited both the schools. Each of them was highly pleased.

Tus-eam-i-ub-by, an aged chief, and his son called upon us and visited the school, to which he is a true friend. We had considerable conversation with them on the subject of religion, and were gratified to witness the interest with which they listened to us.—Just before they left us, we asked them how they felt about what they had heard. They replied, that they must go soon, but would be glad to hear more from us on the same subject. When our conversation ended, they took us by the hand, called us friends and brothers, and bade us farewell.

*Interview with the parents of several children.*

*March, 3.* This Sabbath has been very interesting to our souls. The parents of some of the children were with us. To them we made known a Saviour, in our private interviews with them. They appeared to be interested, and told us they were glad to hear us, and wished all the Choctaws knew what we had told them. They inquired of us if they could pray in the Choctaw language; if they might call God "our Father;" and they wished us to tell them what they must pray for. Truly here is a field for an Evangelist.

4. When our Choctaw friends left us this morning, taking us by the hand, they said, "We have seen our children; all is good. We are glad, and shall go home and sleep sound." Soon after, a Choctaw, who had heard us say a little about God yesterday, came to a room where some of us had just risen from prayer, to know more about God. He said he had thought about that which we had told him, and had come to hear more. O that the friends of the Redeemer would pray more fervently. Soon might our walls be salvation, and our gates praise.

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EXTRACT FROM A NARRATIVE WRITTEN BY AN ASSISTANT MISSIONARY.

*Progress of civilization among the Indians.*

Some of the Indians are said to live in very decent style, cultivate their lands, and keep good tables. Two Cherokees, by the

name of *Van*, have built good brick houses, and another Cherokee, who would imitate the missionaries in all which they do, has built him a house in exact imitation of theirs. A pious man from Georgia, four years ago, passed through the nation, and again, last year: he says, "their improvement is astonishing." The missionaries are richly compensated for all their trials, in knowing that a nation are reaping, not only temporal, but eternal benefit, through their exertions. Father Hoyt says, nothing of any consequence transpires at the mission, but it is known through the nation in three days. Circumstances, little thought of by ourselves, would excite much interest and observation through the land. The missionary has hardly time to reflect on the eminence on which he stands.

Civilization, and a knowledge of the Scriptures, will, doubtless, dispel the mist which has so long hung over these nations, and show them to be not inferior to any other people. Their lands are now divided into counties, judges are appointed, and courts held. Judge Brown was once at Brainerd, while I was there. He possessed no small degree of unaffected dignity. I saw his niece, Delilah Fields, a girl not twelve years old, make coffee, and prepare him a breakfast in good style, and then wait on the table.

I saw but one intoxicated person, and did not hear an oath from a Cherokee, during the term of three months.

Theft was common; but the nation condemned it. During our stay, two horses were stolen from the mission. Several Cherokees assured us of their safe return, and, with our brother Reed, were many days engaged in their pursuit. The thieves were often heard of, in different parts of the nation; and finding no prospect of escape, they turned the horses loose upon the mountains, where they were soon found. Several small articles had also been stolen. Mr. Butler made a journey to the venerable Charles Hicks, for redress. The good man said, "We are to have a council next week. I will have a talk, and you will hear no more of it."

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## TOUR OF MR. HODGSON

AMONG THE CHOCTAWS, CHICKASAWS, AND CHEROKEES.

### *Arrival at Brainerd.*

We reached Brainerd early on the first of June, and remained till the following morning. The manner of proceeding was so similar to that at Elliot, that it is unnecessary to describe it. Indeed, this institution was originally formed by some of the missionaries, who afterward went on to establish the settlement at Elliot.

The number of Cherokee children amounted to about 80; and in addition to these, were two little Osage Indians, who had been rescued from captivity by benevolent interference. One of them was a little girl, whose owner, at the time she was found, was car-



rying the scalps of her father and mother. He was induced to part with her for about 30*l.* generously advanced for her ransom, by a lady at New Orleans. Her simple tale of sufferings was a long and melancholy one, and the little boy's constitution was nearly broken by ill usage.\*

I was informed here that many of the Indians evinced, at first, an indisposition to labour in the field, especially as the females were entirely exempted from the task: but they soon acquiesced; and exhibited, on this occasion, the docility and good humor, of which their teachers (perhaps with excusable partiality) represent them as possessing a more than common share. One of the chiefs offered to find a slave, who should work all day, if the missionaries would excuse his son from agricultural labour between school hours; but he was easily convinced of his mistake, and apologized for his ill-judged request.

I was much gratified by hearing the children sing their Cherokee hymns: and many ancient prophecies came forcibly to my recollection, when joining in this Indian country, with Americans, Indians, and Africans, in singing the following verse of one of our hymns:—

Let every nation, every tribe,  
On this terrestrial ball,  
To Him full majesty ascribe,  
And crown him Lord of all.

Some negroes attended family prayer; and many come from a considerable distance to public worship on Sunday. I was told, indeed, that there were instances of their walking 20 miles over the mountains, and returning the same day.

*Reflections on the Indian Missions.*

What animation would an occasional glance at Elliot or Brainerd infuse into our Missionary Committees! and how cheering to many a pious collector of one shilling per week, would be the sight of her Indian sisters, rescued from their degraded condition, and instructed in the school of Christ! What though we are but the hewers of wood or drawers of water for our more honoured and enterprising brethren; our humble labours, feeble and desultory as they are, and ever attended with imperfections, by which their efficiency is much impaired, are still a link in the chain of human agency by which God is pleased to accomplish His purposes of mercy to a fallen world.

With respect to the degree in which the efforts of the missionaries have already been successful, in reference to the spiritual interests of their heathen brethren, they do not expect the harvest when only beginning to break up the soil. They are aware, also, that in

\* An interesting memoir of the Little Osage Captive, here mentioned, has been published by the Rev. Elias Cornelius, of Salem, who discovered her in the wilderness, and first made her known to the public.

*Editor Miss. Herald.*

a subject in which their hopes and fears are so sensibly alive, they are in danger of being misled by very equivocal symptoms; and even where they believe that they discern the fairest promise, they shrink from the idea of blazoning forth to the world, as decisive evidence of conversion, every favourable indication of a change of heart. Still, however, even in this respect, and at this early age of their exertions, they have the gratification of believing that their labour has not been in vain.

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### MISSION AT THE SANDWICH ISLANDS.

LETTER FROM MESSRS. WHITNEY AND RUGGLES TO THE CORRESPONDING SECRETARY.

*Atooi, Feb. 1821.*

Rev. and dear Sir,

By the ship Volunteer, Capt. Bennett of Boston, we sent a joint letter to the Treasurer of the Board, dated Nov. 21, 1820. Since then we have had no opportunity of communicating till the present time.—We are now happy to tell you, that the hand of our covenant God is still stretched out for our protection, comfort and usefulness.—The king and people generally continue to be pleased with our object, and appear to be grateful that we have been sent among them.—Owing to a native dance, which has been held on the island for some months past, our adult scholars have fallen off. Three of our children have left on account of ill health. Three are now somewhat over thirty. Five of these begin to read a little; twenty spell words of two syllables; and the remainder, with one exception, words of one syllable. They can repeat part of the ten commandments, and several select passages of scripture, in their own language. It is indeed a promising school, and our hopes with respect to the scholars are great. Ten of these children live in our family. The girls we have furnished with one suit of clothes each; but the boys will be in great want of garments, till supplies can be sent us.

Should any of our Christian friends wish to name a heathen child and support it in our family, their wishes can be complied with, should they send us cloth, or garments ready made, sufficient for its use, as we are at no expense whatever in providing food. Cloth would be preferred as our little girls can already sew tolerably well, and we wish them to improve, and be kept from idleness.

Of late we have made some advances in horticulture; and can have through the year most of the American vegetables, besides others common to the islands. We have manufactured some sugar, and the greater part of the molasses which we have used since our arrival.

Our progress in the language has not been rapid, but such as with perseverance will ensure success. We are blessed with the privilege of quietly attending our public and private duties, and

have hoped that ere long, the light of the blessed Sabbath will dawn on this benighted island. Tamoree has assured us of his willingness to keep that sacred day, and that he wishes only for the approbation of Reho-reho. John Honooree is now with us, by whose assistance we are permitted to tell these poor heathen of Christ, and the way of salvation.

If we do not wholly mistake the indications of Providence, there are tokens for good to this people; and while we call on our friends and patrons to unite with us in gratitude to our Redeemer, they will not forget that we need a helper, leader, counsellor,—one, who shall feed us with the bread of life. It is more than six months since we sat under the sound of the preached Gospel; and it is with the keenest emotions we tell you, that we long, yea, even faint for the courts of our God.

SAMUEL WHITNEY,  
SAMUEL RUGGLES.

Rev. Dr. WORCESTER.

EXTRACT OF A LETTER FROM THE REV. A. THURSTON TO THE CORRESPONDING SECRETARY.

Woahoo May, 4, 1821.

Rev. and dear Sir,

Our prospects of usefulness among this people, are, we think, becoming more encouraging. Truth is producing a silent influence on the minds of some. The station at Kirooah has been left since our last joint letter, the king, with his principal chiefs, having removed to this island. He will probably reside here for some years. The heads of government appear to remain friendly to us. Our schools continue much the same as when we wrote you last, and the progress of the pupils is truly animating. We cannot give you the pleasing intelligence of souls converted to God, but there is a seriousness on the minds of some.

George Sandwich arrived in the Paragon, on the 20th of April, in good health. He appears well, and we hope he will do well, and be a faithful assistant. Honooree and Hopoo continue to do well; the latter has done much for the mission.

The heart of the king, we are told, is in the hand of the Lord, and we are not without hope, that Reho-reho will some time recover from his dissipated habits. We cannot too deeply feel the importance of praying without ceasing for his conversion and reformation. The people tell us, "When the king becomes good, we will be good; but if he does bad, then we shall do bad likewise." We wish all our patrons and friends to feel this subject, and to lift up the supplicating voice for the king, and for all the people of these islands.—With Christian salutations we remain your servants in the missionary labour.

ASA THURSTON.

Rev. Dr. WORCESTER.

FROM THE SEAMAN'S MAGAZINE.

## ORDINATION OF A BRITISH SAILOR.

Letter from *Stephen Prust*, Esq. to the Editor of the Seaman's Magazine, dated

*Bristol, Eng. May 1, 1822.*

MY DEAR SIR—Yesterday the BETHEL FLAG waved all day at the mast head of the fine American ship *Seine*, Captain *Erastus Williams*, who obligingly spread her awning for the accommodation of a numerous assemblage of Christians of various denominations, her crew and passengers. Several sailors, ministers, and, perhaps for the first time, a captain in the Royal Navy, Captain JOHN BANKS, invoked the Divine blessing, safety and protection for the Captain, officers, crew and passengers, on the deck of an *American ship*, in the most solemn, impressive, and affectionate manner—delighting every Christian heart by its appropriate fervour. May this commencement be reciprocated by *American naval officers*, on the decks of *British ships*,\* till their only strife shall be—who can show the greatest love for souls, and bring the greatest tribute of glory to our adorable Immanuel.

To day has been a glorious day—a new era in the annals of seamen. Captain ANGUS, of Newcastle, a fine young man in the prime of life, a man of property, who has retired from the sea, studied for the ministry, resided in Germany, Holland, and France, to acquire the languages fluently, has been set apart AS A MISSIONARY TO SEAMEN. The Rev. Mr. Pyer commenced this truly interesting service, by reading the 53d of Isaiah, and giving out the 19th Psalm of Dr. Watts—the Rev. Thomas Roberts asked the questions, and received the confession of faith from Captain Angus, who gave a detail of his religious experience from ten years of age, commencing with the prayers and instructions of a *pious grandfather*, his trials, temptations, and backslidings, during a career of many years, as apprentice, officer, and captain of a merchant ship, on board a man of war, in a French prison, on his march to which a French soldier sold him the remains of a Watt's Hymn Book, *with which he was lighting his pipe*, which was much blessed to him in the absence of other means of grace—the slighted counsel and advice of a pious elder brother, lost at sea off the Spanish Main; having previously given him several religious books, among which was Rev. John Newton's Life and Letters, which he read with increasing interest, when in the West Indies he heard of his brother's death, and which he affectionately recommended his brother sailors to buy and read, *though they sold a shirt to obtain it*. The Rev. T. S. Crisp offered up an admirable *Ordination Prayer* previous to the laying on of hands. The venerable Dr. Ryland gave a most impressive and catholic-spirited charge, from "*The love of Christ constraineth us*"—several appropriate hymns were sung, and the Rev. Mr. Griffiths,

\* In American ports. Ed. S. M.



missionary from Sierra Leone, concluded with prayer. It was a glorious and gratifying season of refreshment from the presence of the Lord, I trust, to the numerous seamen, ministers, ladies and gentlemen assembled in the SEAMAN'S FLOATING CHAPEL, who could not separate till 9 P. M.

He intends preaching to seamen all round our extensive seaboard in England, Ireland and Scotland; and then visit foreign countries on the same delightful errand of stirring up Christians to care for the souls of seamen, and that valuable class to seek salvation for themselves in the only way appointed, through the blood of the Lamb.

I could not retire to rest till I sent you this very hurried, imperfect and inadequate sketch of this important ordination of the FIRST MISSIONARY TO SEAMEN.

Yours, &c.

### SINGULAR CONVERSION OF A SEAMAN.

To the Editor of the Seaman's Magazine.

DEAR SIR—I doubt not your readers are acquainted with the origin of the interesting colony on Pitcairn's Island. A late number of the Christian Observer mentions that religious tracts, &c. had been sent to them from Calcutta. Since these were probably received, one of our whaleships touched at the Island, and the Anglo-natives coming on board, began to examine the whalemén about their Christian experience. One of them was seized with remorse to think he had lived in a Christian land and was unable to answer a single question of these supposed heathen. He soon after experienced religion, and returned to profess his love for Christ, and acknowledge the instruments of his conversion. He says they spend a great proportion of their time in praising God, and seem to take all their delight in it. O the wisdom and grace of God! Who could have thought that the outrageous mutiny on board the *Bounty* would be the occasion of raising up a Christian community in the centre of the Pagan world, where, fortified by nature against all the assaults of persecution, they can send out the Gospel through all the region round about, and even promote the salvation of our own countrymen. The minister at the Sandwich Islands is destined to exert a powerful influence on the whalemén, and I hope the time approaches when they will be converted to Christ.

A. M.

*Nantucket, May, 22d, 1822.*

FROM THE MISSIONARY HERALD.

### THE JEWS.

EXERTIONS AND PROSPECTS WITH REFERENCE TO THE JEWS.

In our last number, p. 167, we promised to illustrate certain propositions there stated, in relation to God's ancient people. In

doing this, however, our limits constrain us to an omission of particulars, and to a brevity in our statements hardly compatible with the object we have in view, which is,—to increase the interest of our readers in a people, “of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.”—For our facts we are indebted to an abstract of the Report of the London Jews Society, contained in the London Missionary Register, which we abridge very considerably.

*Exertions of Christians on the Continent of Europe.*

In Amsterdam a Tract Society is labouring to diffuse light among the Jews, who are here numerous, and have splendid synagogues. The Rev. A. S. Thelwall is very active.—At Elberfeld, in the Dutchy of Berg, an association has been formed with reference to the Jews. Mr. J. P. Diedrichs is warmly interested in their behalf; and persons, even in the lower ranks of life, manifest much feeling for them.—At Wetziar and Homburg, on the upper Rhine, some clergymen and laymen are active, and many tracts have been distributed.—At Frankfort-on-the-Maine, a large city of Germany, and the permanent seat of the Germanic diet, Mr. Marc, a Jewish convert, and missionary of the London Jews Society, labours assiduously, and extends his exertion to other places. A Society has been formed, of which Mr. Senator Von Meyer, a sincere friend of the Jews, is president. Mr. Elsner, of Berlin, in his attendance at the fairs at Frankfort, distributes New Testaments and tracts.—A society has been formed at Basle, in Switzerland, which is entering on its labours, by opening a correspondence with well inclined Jews, by circulating monthly papers, and by establishing an institution for the education of Jewish children. The Secretaries of this society remark,—“In several places Jewish parents are found, who, for their own persons, do not venture to make public profession of Christianity; but do not object against, but rather wish, that their children might be instructed as Christians.” In Saxe-Weimar, the Legation-Counsellor, Falke, a great and good man, was brought to the true knowledge of God through the means of severe domestic losses. Bereft, in the space of a single month, of four lovely children—he had no more!—this severe but fatherly stroke seemed to teach him this lesson—“Thou hast been bereft of thy few children, that thou mightest become the father of a great multitude!” He listened to the voice of the rod, and “is, indeed,” as Mr. Friedenburg of Berlin reports of him, “at this moment, a father of no less than three hundred, which I have been so happy as to see gathered round him.”—At Leipsic, in Saxony, the chief persons in a missionary society formed there, have resolved to connect the Jewish cause with their objects. A considerable number of Testaments and tracts have been distributed, during the fairs, among the multitudes of Jews, who then flock to Leipsic from all quarters.—At Berlin the capital of the Prussian states, many Testaments and tracts are circulated. Mr. Elsner, in three or four months

at the close of last year, sent them to fifty correspondents throughout Germany, Poland, Bohemia, and the whole kingdom of Prussia; and many of these correspondents were constrained to send for more.

*Disposition of Jews to receive Christian instruction.*

We might enlarge greatly under this head, but our limits compel us to be content with brief notices.

*Elberfeld.*—Mr. Diedrichs writes, in 1820:—By the events of the last year, when almost throughout the whole of Germany, tumultuary scenes against the Jews took place, many among them have been brought to serious thought and examination: they became attentive and uneasy; and were thereby led to read the Prophets, and to converse about their contents.

He adds in another letter:—Many Israelites begin now to give ear to the sound of the Gospel, especially among the teachers of youth: of whom, it is generally reported, that they are searching and meditating; and, for the greater part, historically convinced that Jesus of Nazareth is the promised Messiah.

*Frankfort.*—Mr. Marc writes:—Many Christians are already active, and their exertions are attended with a divine blessing. One of them invited some Jews to his house, where he read to them the tract, "Call to the Jews." Some of them had tears in their eyes; and when that gentleman had given them tracts, a Jew came to him and confessed that all which he had heard and read was divine truth. Some days after, the same gentleman saw a great crowd of Jews, both residing and travelling, assembled: as he is a magistrate, he thought it his duty to see what the matter was: he found that one sitting upon a large stone, was reading aloud one of the tracts.

The cause, indeed, of the Jews is going on, more and more, toward maturity. I make from time to time acquaintance with individuals among them; and discover among the greater part, that their prejudices are on the decrease, and that they are desirous after a purer knowledge.

*Darmstadt.*—Concerning the Jews of this place, Mr. Marc says:—Many young respectable Jews called upon me; and you can scarcely imagine with what attention they listened to my words, and with what modesty they put their questions to me: they staid sometimes until half past one in the night: one said, "If there exists a true Christian congregation, I will be baptized to-morrow." Several of them are truly convinced, and have agreed to meet on stated days with some good Christians, to read the Holy Scriptures and to pray with them: these will have a good influence on their brethren. In one Jewish family I was most cordially received: many other Jews met there; and the conversation extended until late at night.

*Leipsic.*—Mr. Tauchnitz thus speaks of the success attending the efforts made in Leipsic:—On September 18th, when the great day of atonement is celebrated, my friends made their first attempt to procure for the tracts entrance among the Jews. They went with

a small number of them into the Polish synagogue; and Mr. Sander shewed to the first Jew who stood near him one of the small cards: he accepted it politely, read it attentively, and handed it silently to his neighbour, and so it proceeded, farther and farther.—Like an electric stroke, the introduction of that little stranger was felt in the spacious and crowded hall: all the Jews, from every corner, crowded about Mr. S., and, in their eagerness, almost tore the few tracts which he had out of his hands.

Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former, and some other synagogues, met every where with the same favourable reception—and, in one of them, they excited so great a sensation, that the cantor requested them not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining tracts.

As the house of my father is situated in that part of the city, where, during the fair, the foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when in the following days, I saw almost before every house, small parties of Jews, with tracts in their hands, or listening to one who publicly read, or engaged in conversation about what they had heard.

Messrs. S. and H. called, as far as they judged convenient, on such Jews in their houses, as they had found best disposed, and were surprized to find many of them inclined to become Christians. Mr. H. had marked the tracts which had passed through his hands, with the number of his house—a measure which did not fail to produce the intended effect; for he received so many applications, that the passage of the inn in which he lived was often filled with Jews, who wished to have those books, in which, as they expressed themselves, it was said that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the communication of our pious tracts for their *further conviction*.

By this time we had said nothing to them of the New Testament; but having perceived among them a real thirst after instruction, we directed their attention toward that sacred book. In a very few days I could have *gratuitously* distributed my whole store; but remembering your caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially *young* Jews, have been found reading it with rapture, and loudly expressing their assent.

*Instances of Jews recently embracing Christianity.*

We have room only to say, that these instances have happened at Hamburg, Amsterdam, Solingen, (Berg.) Frankfort, Esslingen, Wurtzburg, Gotha, (Saxony) Leipsic, Berlin, and Breslau. In the last named place, 30 families have been baptized; and many are ready to follow their example. We may rationally conclude, that the instances of conversion in these several places, have excited much inquiry.



*Expectation of a National change among the Jews.*

The following are extracts from the Report:—Mr. Friedenberg mentions it as the opinion of some intelligent Jews, who affect themselves to be neutral, that the next generation of the Jews will all enter the Christian Church, and that the new synagogue is the gradual transition to it. A learned Jew confessed to Mr. Diedrichs, of Elberfeld, that he conceived the time when the Messiah should appear to be elapsed, and that many others are of the same opinion. The first of these opinions, it will be observed, is that of a modern, free-thinking Jew, who does not care much about the matter; the latter is that of a more serious inquirer, but who is still under the power of Judaical prejudices.

The following is the view taken of the same important subject by a converted Jew, a man well qualified to form an estimate of the fact—the Joseph Bergmann mentioned in this Report. He thus expresses himself: “A general conversion of the Jews appears really to be very near at hand.” And what is the ground on which this learned Jew professes to rest his opinion? It is one which the members of this Society will not hear without emotion:—“For,” says he, “the Lord has raised a spirit of compassion and love toward this so-long-time-neglected and oppressed people.” “It is not in one city,” he proceeds, “or one country only, that active care is taken for their temporal and eternal happiness; but in many countries, nay, in different parts of the world.” And then he specifies *this* Society, and the auxiliary societies of England and Scotland, and what is doing in the East Indies and in America.

Two Jews spoken of by Mr. Gortz of Komraw, said, on this subject:—We do not know what will happen. A general apprehension is gone abroad of something new: and there is none who will tell us what it is. Our learned men tell us, that the time cannot be distant, when the Jews will be relieved. But in what way?—That is a question to which they have no answer.

I feel myself now too weak (says Mr. Marc) to relate a multitude of facts, which, put together, would form an important result; but it is manifest that the cause is in a progressive state, many Jews see and confess it. One of them said lately to me: “We shall soon have a great stir, (a transition in a considerable number;) but I doubt that it will be to the profit of the world.” You see he is not pleased with the aspect, but that yet he is forced to confess that such is the state of things.

Mr. Von Meyer thus strongly confirms Mr. Marc’s testimony:—In every part an interest in the Gospel is arising in the hearts of the Jews. In a short time we shall, by the grace of God, see great things.—There is a great stir and commotion among the children of Israel in the whole neighbourhood, and the Lord prepares really an open door.

## CUBA.

THE intelligent Christian will observe with peculiar pleasure, any indications that light is breaking in upon Catholic countries; and that the Scriptures are circulated and read, in any place where they have been heretofore kept from the hands of the common people. We are enabled to state, from information of the most authentic character, that the superstitious prejudices of Catholics, residing near the eastern part of the island of Cuba, several hundred miles from the Havanna, are rapidly giving way. A gentleman has recently distributed many copies of the Spanish Testament, and has found the people very eager to receive it. He has accordingly just obtained sixty copies more from one of the Auxiliaries of the American Bible Society, which he intends to distribute soon. A large portion of the people are able to read; and those who are not able, are very desirous that the Word of God should be read to them. Whatever may be the views of the priests, on the subject of the distribution of the Bible, they dare not forbid the people to receive it, for they know they should be disobeyed, in case they imposed any prohibition of that kind.

The people are also beginning to regard some of the ceremonies of the Romish church with less veneration than formerly; and even to neglect them entirely. The change, in this respect, is so rapid, as to be very perceptible in the course of a single year.—The priests dare not attempt to compel conformity to established usages, for the reason above stated.

As new fields for Christian activity are opening, labourers should be in a course of preparation for entering them; and ample means should be provided to make the best use of every advantage, which Providence may place within the reach of the church. *Missionary Herald.*

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 THE ONE POUND NOTE.

THE following letter (says the Evangelical Magazine) was recently addressed to one of the secretaries of the Irish Society, by a much respected minister, a friend and member of the Society, in the neighbourhood of London. It is here inserted, as furnishing an illustration of the interesting features of the Irish character, sanctified and regulated by religion,—as authorizing the hope of that enlarged liberality and energy the cause of evangelization may ultimately receive from the Irish themselves, in proportion as the principles and blessings of the Gospel may become felt among them—and as affording a powerful incitement for more extended liberality to all the friends of this sacred cause, that poor Ireland may have the blessings of the Gospel ministry:—*Christian Herald.*

"My dear Sir—I enclose you a one pound note, which was some-time ago put into my hand by a poor woman under the following circumstances:—Her name was Peggy: she had been consigned by her dying mother in Ireland to the care of an individual, who brought her up as a servant, bestowing upon her only her clothes and food as her wages. Her residence at this place led to Peggy's attendance on the ministry of the Gospel. It met, in her case, with a heart prepared by divine influence to receive it; she imbibed it as the thirsty earth the shower. Her appearance became altered, and her whole demeanour highly improved. Her mistress, finding her services increasingly valuable, and fearing that the temptation to high wages might effect a separation, proffered, of her own accord, to give her a small yearly salary. For this she was truly thankful, and some months having elapsed, she came to me one evening after the service, apparently with great joy, and slipped a piece of paper into my hand—it was a one pound note. "Peggy," said I, "what is this?" "*Your Reverence,*" said she, "*it is the first pound that I could ever call my own since I was born. And what will I do with it? Ah! will I forget my country?—No:—it is for poor Ireland—it is for my countrymen to have the blessed, blessed Gospel preached to them.*" I admired her disinterestedness, but thought the sacrifice too great, as I knew she must want such a sum for very important purposes. "Peggy," said I, "it is too much for you to give, I cannot take it." "*Oh, your Reverence,*" she replied, with her characteristic energy, "*if you refuse it I would not sleep for a fortnight:*" and she went away, leaving the money in my hand, and exclaiming, "*God bless my poor country with the ministry of the Gospel.*"

How much does her liberality outshine that of others! Who has not found the first possession of money bring with it a temptation to avarice? Who ever gave his *first* pound to charity?—It was what she had been wishing for, for some years: it was her all, when she obtained it; yet, with a joy far greater than that which accrued from its possession, she delivered it up for the spread of the Gospel in her own country! Nor is this the first time that I have seen instances of generosity amongst the poor, that might make a rich man blush." Your's &c. J. L.

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FROM THE MISSIONARY HERALD.

### SICKNESS AND DEATH OF MR. PARSONS.

Most of our readers have probably heard, by this time, that the devoted missionary, Mr. Parsons, missionary to Palestine, is now no more on earth. From Alexandria, in Egypt, on the 10th of February, after having enjoyed the privilege of standing on the ground once pressed by the feet of his Redeemer, his spirit ascended to behold the face of that same Redeemer, in glory everlasting.

## LETTER FROM MR. FISK TO THE CORRESPONDING SECRETARY, RESPECTING THE SICKNESS AND DEATH OF MR. PARSONS.

*Alexandria, Feb. 10, 1822:*

Very dear Sir,

I have written to you twice since we arrived at this place. In my last I stated the opinion of the physician, that brother Parsons would probably never enjoy perfect health in this climate; though he said, without hesitation, that he would recover from his present weakness. So we all hoped and believed, though I apprehend brother Parsons had less hope of it, than any one who knew him.

His symptoms continued favourable till day before yesterday; and our hopes were rather brightened. Then his diarrhœa returned, though not severely; and the physician said it would be easy to cure it. Yesterday it was worse, and he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, refering the event continually to the will of God, as he has always been accustomed to do. Last evening, we spent a most precious hour in reading the Scriptures, prayer and conversation. We read John 14th, and conversed some time about the 27th verse, "Peace I leave with you," &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, "I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me." He then fell asleep, and I sat down to write. I soon heard him saying in his sleep,—"the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth."—After sleeping a while, he awoke; and seemed about as usual at that hour. I proposed sitting by his side through the night; but he insisted on my going to bed; said he felt as though he should have a very quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o'clock I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, "The angel of the Lord encampeth round about them that fear him."

These, my dear Sir, were the last words that I ever heard that beloved brother speak,—the last that I shall hear him, until I hear him speak in the language of immortality. Twice while I slept, he awoke and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past three Antonio heard him speak or groan, and started up. He saw something was the matter, and called me. I was by the bed side in a moment. O what a heart rending moment was that. He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side and attempted to revive him, but in vain. I sent in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It



was evident, that he was dying. I attempted to commend his departing spirit to that Redeemer, on whom he had believed. I pressed his hand, and kissed his quivering lips, and spoke to him; but he gave me no answer,—not even a look or a motion. He took no notice of me, or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then become placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories!

I turned my thoughts to myself, and found my heart sink and faint. But I have not room here to describe the emotions that agitated my breast.

A little while after, as there was no person with me who understood English, I read a chapter, and prayed in Greek with Antonio, and then we drest the body for the grave.

Early in the forenoon, Mr. Lee, the Consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The consul walked with me next to the coffin, and the others, 60 or 70 in number, followed in procession to the Greek convent, where the few English who reside here, bury their dead. At the grave, I read some verses from Job xiv, Ps. xxxix, 1 Cor. xv, and Rev. xxi, xxii, and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet.

To me the stroke seems almost insupportable. Sometimes my heart rebels, and sometimes I hope it acquiesces in the will of God. I desire your prayers, that I may not faint when the Lord rebukes me.

With a heart overflowing with grief, I subscribe, yours affectionately,

PLINY FISK.

This simple and affecting narrative of the closing scene to the labours of that faithful servant of Christ, whose early departure we are now called to mourn, will excite the liveliest emotions in the friends of Zion. Most tenderly will they sympathize with that beloved missionary, who was thus suddenly deprived of his true yoke-fellow, and left alone in a land of strangers; and with no less ten-

derness will they mingle their tears with those of the beloved parents, who, for reasons such as in this world we can seldom fully comprehend, have been called to this afflictive loss.

We would, however, remark,—that the language of this, or of any similar providence, is not that of discouragement. He, to whom all power in heaven and on earth is committed, has certainly more regard for Zion, and for the attempts, however feeble, which are made, in obedience to his command, to render her the joy of all lands, than the most holy of his saints can ever have; and will by no means suffer a permanent injury to befall her. In this truth we find the common refuge of God's people, in every age when the Church has been afflicted.

FROM THE CONNECTICUT MIRROR.

Green at Machpelah's honour'd field,  
Where Jacob, and where Leah lie,  
Where Sharon's shrubs their roses yield,  
And Carmel's branches wave on high;  
So honour'd, so adorn'd, so green,  
Young Martyr! shall thy grave be seen.

O how unlike the bloody bed  
Where pride and passion seek to lie;  
Where faith is not! where hope can shed  
No tear of holy sympathy!  
There withering thoughts shall droop around  
In dampness, on the lonely mound.

\* \* \* \* \*

On Jordan's weeping willow-trees  
Another holy harp is hung;  
It murmurs in as soft a breeze  
As e'er from Gilead's balm was flung,  
When Judah's tears in Babel's stream  
Dropt—and when "Zion was their theme."

So may the harp of Gabriel sound,  
In the high heaven to welcome thee;  
When rising from the holy ground  
Of Nazareth and Galilee—  
The saints of God shall take their flight  
In rapture to the realms of light.

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UNION OF THE PRESBYTERIAN AND ASSOCIATE RE-  
FORMED CHURCHES.

It is known to most of our readers that at the meeting of the General Assembly of the Presbyterian Church for last year, a proposal was made for uniting the General Assembly and the Associate Reformed Synod, and a plan devised for harmonizing the church-

es under the superintendence of those two bodies. We are happy to be able to state that this most desirable object has been accomplished, and we gladly lay before our readers an abstract from the Minutes of the General Assembly on this subject.

"The following communication from the General Synod of the Associate Reformed Church, was received and read, viz:

"Resolved, That this Synod approve and hereby do ratify the plan of Union between the General Assembly of the Presbyterian Church and the Associate Reformed Church, proposed by Commissioners from said Churches.

Extract from the minutes of the General Synod of the Associate Reformed Church of Philadelphia, 21st May, 1822." } JAMES LAURIE, *Moderator*,  
J. ARBUCKLE, *Clerk*.

"Resolved, That a copy of the above resolution, authenticated by the Moderator and the Clerk, be immediately sent to the General Assembly of the Presbyterian Church, and that Rev. Ebenezer Dickey, and Dr. Robert Patterson, be a committee to wait upon the Assembly with said resolution.

J. ARBUCKLE, CLERK."

"The committee from the Synod of the Associate Reformed Church appeared in the Assembly, and the resolution was read.

"WHEREUPON, Resolved, That the Assembly receive this communication with great pleasure; and the Rev. Jonas Coe, D. D. the Rev. Thomas McAuley, L. L. D. the Rev. William Gray, of the Presbytery of New-York, and Mr. Divie Bethune were appointed a committee to wait upon said Synod; and, inasmuch as the different Presbyteries under the care of the Synod, cannot appoint Delegates to attend the present General Assembly, cordially to invite all the Delegates to the Synod, to take their seats in this House, as members of the Assembly.

"Resolved, moreover, that the committee aforesaid be directed to request the members of said Synod, to attend this Assembly on tomorrow, at 4 o'clock, P. M. that we may, unitedly, return thanks to Almighty God, for the consummation of this union."——

"The committee appointed to wait on the Synod of the Associate Reformed Church, to inform them that the Assembly had received their communication with great pleasure, and cordially to invite all the Delegates to the Synod to take their seats in this house as members of the Assembly, and to request the members of said Synod to attend this Assembly this afternoon, at 4 o'clock; that we may, unitedly, return thanks to Almighty God for the consummation this of union, reported that they had fulfilled the duty assigned them.

"The members of the Synod attended, and an appropriate Psalm and Hymn were sung, and two appropriate prayers were addressed to the throne of Grace, one by a member of the Assembly, and the other by a member of the Synod, and the scene was deeply interesting and affecting, and exhibited a union of heart as well as a union in form."

### "ESSAYS TO DO GOOD."

It was the peculiar characteristic of the Saviour, that he went about *doing good*. How many opportunities of doing good do we all let slip? There is scarcely a man among us who does not act in several different characters every day. Now we are the parents or the master. Presently we are called to act the neighbour, the merchant, or the tradesman. Again we have an opportunity to rejoice with those that rejoice, and then of weeping with those that weep. How many opportunities of doing good do every one of these circumstances present to our minds?

The above thoughts were suggested by looking over a most invaluable little book, the title of which is, "*Essays to do Good*," written by the justly celebrated Cotton Mather, D. D. No work of this size, that we have met with, contains more good sense, a greater variety of useful practical hints, or more immediately addresses itself to the heart and every-day business of the good man.

We are happy to find that Mr. Skillman is about to publish a new edition of this little volume. We would unhesitatingly recommend it to the religious public, as a most valuable pocket companion. It will suggest to us ways of doing good at all times. That the public may judge of the spirit of the author, we will make the following extract from the work.!

#### "Proposals to Magistrates.

"From ecclesiastical circumstances, which, in such a subject as the present, may with the utmost propriety claim the precedency, we will make a transition to *political*. Now ---"touch the mountains, and they will smoke!" O when shall wisdom visit princes and nobles, and all the judges of the earth, and inspire them to preserve the due lustre of their character, by a desire to do good on the earth, and a study to glorify the God of heaven! The opportunities to do good which rulers possess, are so evident, so numerous, and so extensive, that the person who addresses them, cannot but be overwhelmed with some confusion of thought, scarcely knowing where to begin, where to conclude, or how to assign a fit order to his addresses. Indeed, the very definition of government is, "a care for the safety of others." Sirs, from whom have you received this power? "You could have no power at all, except it were given you from above." Certainly what is thus received from God should be employed for God. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth: serve the Lord with fear," lest you forget and offend him who has made you what you are. Kiss the feet of the Son of God, lest he be displeased at the neglect of your duty. Do not kindle the wrath of him, who is "the blessed and only Potentate, the King of Kings, and Lord of Lords." What is the name of a magistrate? The name which he that made him has given him is, "the minister of God for good." His empty name will produce a sad crime, if he do not set himself to "do good," as far as ever he can extend his influence. Is he a viceregent for God, and shall he do nothing for God? Gross absurdity! black ingratitude! Is he one of those whom the word of God has called gods? Gods who do no good, are not worthy of that honourable appellation, but another name, too horrible to be mentioned, belongs to them: such rulers we may call gods "that have mouths, but they speak not; eyes, but they see not; noses, but they smell not; and hands, but they handle not!" Government is called, "the ordinance of God;" and as the administration of it is to avoid those illegalities which would render it no other than a violation of the ordinance, so it should vigorously pursue that noble and blessed end for which it is designed---the good of mankind."